

**TWO BRAHMAN SOURCES OF
EMERSON AND THOREAU**

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RAJAH RAMMOHUN ROY, *Translation of
Several Principal Books,
Passages, and Texts
of THE VEDS* (1832)

WILLIAM WARD, *A View of the History,
Literature, and Mythology
of the Hindoos. Part III,
Section XIII: Of the Six
Darshanas* (1822)

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BY

WILLIAM BYSSHE STEIN

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INTRODUCTION

I

The name of Rajah Rammohun Roy (1774-1833), a Hindu, is not found in any literary history of America. Yet there is reason to believe that he was a silent but powerful force in the shaping of the Transcendental Movement in New England. A generation or more before the Delphic voice of Emerson began to prick the intellectual and moral complacency of his countrymen, Roy had set the example to follow in India. At the age of sixteen he prefigured the moral commitment of his adulthood when he wrote *The Idolatrous System of the Hindus*, a refutation of the prevailing modes of polytheistic faith. The tract not only outraged his orthodox Brahman father but also the public; as a consequence he left his native Bengal to travel and to study, resolving to master every language of the world's chief religious and ethical writings. Having learned Bengali and Persian under the paternal roof, he now proceeded to acquire fluency in Pali, Arabic, Hindustani, and Sanskrit. By the age of twenty he was also proficient in English, French, Latin, Greek, and Hebrew. He spent the next ten years reading and assimilating the philosophies and scriptures in these various tongues; at the end of that time he settled down in Calcutta and began to devote all his energies to religious reform.

In 1816 Roy established the Atmiya Sabha or Spiritual Society whose membership was dedicated to spreading the gospel of monotheism elaborated in the *Vedanta* and the *Upanishads*. The Society aroused bitter opposition in the Hindu community and shortly thereafter was disbanded. Waiting for an opportune moment, in 1830 he founded another religious organization called the Brahma Samaj or "The Church of the One God." Though the Vedic scriptures still remained the fountainhead of the faith, Roy and his disciples strove to find the common basis underlying all the great religions. In short, the Brahma Samaj was established to perpetuate the tradition of the *philosophia perennis*.

Significantly, many of the articles in the formal creed of the society overlap the expressed views of Thoreau and Emerson. This list below provides a suggestive perspective on the thorny subject of influence:

1. The book of nature and intuition supplies the basis of religious faith.
2. Although the Brahmans do not consider any book written by man the basis of their religion, yet they do accept with respect and pleasure any religious *truth* contained in any book.
3. The Brahmans believe that the religious condition of man is progressive, like the other departments of his condition in this world.
4. They believe that the fundamental doctrines of their religion are also the basis of every true religion.
5. They believe in the existence of one Supreme God—a God endowed with a distinct

personality, moral attributes worthy of His nature and an intelligence befitting the Governor of the universe, and they worship Him alone. They do not believe in any of His incarnations.

6. They believe in the immortality and progressive state of the soul, and declare that there is a state of conscious existence succeeding life in this world and supplementary to it as respects the action of the universal moral government.

7. They believe in the providential care of the divine Father.

8. They avow that love towards Him and the performance of the works which He loves, constitute His worship.

9. They recognize the necessity of public worship, but do not believe that communion with the Father depends upon meeting in any fixed place at any fixed time. They maintain that they can adore Him at any time and at any place, provided that the time and the place are calculated to compose and direct the mind towards Him.

10. They do not believe in pilgrimages and declare that holiness can be attained by elevating and purifying the mind.

11. They put no faith in rites or ceremonies, nor do they believe in penances as instrumental in obtaining the grace of God. They declare that moral righteousness, the gaining of wisdom, divine contemplation, charity and the cultivation of devotional feelings are their rites and ceremonies. They further say,

govern and regulate your feelings, discharge your duties to God and to man, and you will gain everlasting blessedness; purify your heart, cultivate devotional feelings and you will see Him who is unseen.

But regardless of the impact of these beliefs on the Concord thinkers, the fact remains that they inaugurated a philosophical and religious renaissance in India. Even after the death of Roy in England (1833), his teachings were perpetuated in branch societies of the Brahma Samaj all over the country. Though eventually various schisms undermined the unity of the movement, they nevertheless were in perfect accord with his belief in the necessity of free inquiry into the nature of God. Indeed, the dissensions helped to promote the still wider interest of his countrymen in the richness of their spiritual heritage. For over two centuries educated Indians had virtually disowned their ethnic identities, passively submitting to the cultural domination of foreign invaders. Now under Roy's undiminished inspiration along with the tolerance, if not encouragement, of British policies, the revival in learning rapidly flourished. Ancient religious and philosophical manuscripts, long left to gather dust in innumerable shrines, were collected, edited, and translated into the popular dialects. These undertakings coincided with the vigorous growth of Indian studies in the great European universities, and in a very short time a line of serious intellectual communication opened up between the East and the West.

As opposed to the antagonism aroused in India during his lifetime, Roy's iconoclasm was hailed in

some quarters on the New England scene. During the years of 1821-2 *The Christian Register*, a prominent Unitarian journal, on three different occasions took note of his activities. It centered particularly on his controversy with the English Trinitarian missionaries in his country. Roy had excited their indignation with the introduction that he wrote to his *The Precepts of Jesus a Sufficient Guide to Peace and Happiness* (1820). The work, a selection from the Gospels, was essentially an expression of his belief in the recurrent manifestation of the *philosophia perennis*, but, unfortunately, such an affirmation of Christianity was not the kind to be received sympathetically by a sectarian ministry, especially in the light of his preliminary remarks. While he warmly praised the morality of Jesus, he rejected His divinity and His miracles. Moreover, he took exception to all the abstruse and supernatural presentations of His teachings, decrying them as superstition or mythological nonsense. Vehemently attacked by Joshua Marshman, a noted Trinitarian missionary stationed in Serampore, Roy retaliated with a polemic entitled *An Appeal to the Christian Public, in Defense of 'The Precepts of Christ.'* Not trained to cope with irony, his critics were forced to take advantage of volume and volubility, and they filled the pages of the local English periodicals with their zealous protests.

The Christian Register shared Roy's rational approach to the New Testament and joined him in condemning the evasive character of Trinitarian teachings. If they were unintelligible to this gifted thinker, then it followed logically that less educated Hindus were completely baffled. By extension, this meant that the missionaries were defaulting in their

responsibility of converting sympathetic infidels. The editor of the journal also concurred in Roy's charge that their undue emphasis on archaic Protestant dogma only served to distort the basic message of Christianity. Hardly by coincidence, the creedal principles in dispute were. "those doctrines which Unitarians deem *corruptions* of Christianity, and no part of Christianity itself—viz., . . . the doctrines of the *trinity, innate moral depravity, unconditional election, etc.*" Finally taking their cue from Roy and the prompting of *The Christian Register*, the Unitarians established a society of their own in Calcutta, not averse to practicing a little religious opportunism.

Years later the same quarrel was reenacted in America, and directly motivated Emerson's resignation from the ministry. Subsequently, and no doubt partly as a result of the latter's influence, Thoreau also leveled his scorn at the organized church. While it is difficult to measure the effects of Roy's controversial writings on their attitudes, the fact remains that some of them were published in the same volume as his translations of the *Vedanta* and the *Upanishads*. Which is to say that they were certainly aware of the Hindu's radical views. At any rate, Roy's *Translation of Several Principal Books, Passages, and Texts of The Veds*, particularly the second edition of 1832, offered the first complete editions of four of the principal *Upanishads*, each of them prefaced with a plea to recognize the existence of the one universal God.

Though Emerson never specifically mentions Roy's translations of the Indian scriptures, he continually echoes their metaphysical postulates in his oracular preachments. This especially applies to his

formulations of the Over-Soul. However much his individualized rhetoric tends to disguise his borrowings, the ideal of the Supreme Spirit defined in the *Upanishads* sustains the vitality of his conception of absolute reality. At least, so a careful reading of *The Veds* below will, I think, prove. Incidentally, later translations of these same works are perhaps more accurate linguistically, but somehow or another they lack the poetic spark of Roy's endeavors, the compelling appeal to the creative imagination of his foreign readers.

In the case of Thoreau there is no need to speculate on the influence of *The Veds*. In *A Week on the Concord and Merrimack Rivers*, his plea for religious tolerance is substantiated by a somewhat cryptic quotation from the *Vedanta*: "I know that some will have hard thoughts of me, when they hear their Christ named beside my Buddha, yet I am sure that I am willing they should love their Christ more than my Buddha, for the love is the main thing, and I like him too. 'God is the letter Ku, as well as Khu'" (Manuscript Edition, I, 68; *The Veds*, p. 12). Obviously, like Roy, he is a proponent of the *philosophia perennis*. He does not allow inherited habits of thought and language to cloud his respect for any spiritual discipline: God is the One with many names. Indeed, he implies that Western man is unwittingly duped into bigotry by his conditioned religious provincialism. Throughout this particular section of *A Week* his ironical tone is manipulated in the manner of Roy's *An Appeal to the Christian Public*. His exaltation of Buddha, incongruously supported by a quotation from a Hindu scripture, is a posture that he assumes in order to ridicule self-righteousness.

Even as Roy played the role of the Christian convert, so Thoreau for the moment plays the role of the Buddhist disciple. Verbatim citations, however, do not necessarily reveal the full extent of his reliance upon the ideas of *The Veds* (see, for instance, my "Thoreau's First Book: A Spoor of Yoga," *ESQ*, No. 61 [4th Quart., 1965], *passim*, 4-25, for an analysis of his further indebtedness).

Similarly, the two quotations included in *Walden* only hint at the impact of Roy's translations on his moral imagination. Both are found in Chapter XI ("Higher Laws"). The first one mediates a defense of his instinctive appetites, of his ineradicable humanity. In taking this position his purpose is not to condone license but rather to urge a fearless confrontation with the animal impulses. To do otherwise is to grant them a tacit domination over the mind and the will. Man does not sin when he succumbs to his physical nature; he sins only when any such act makes him forget his divine identity. And this is what is implied in his elliptical discussion of the apparently contradictory prerogative afforded the worshiper of *Brahman*: "Nevertheless I am far from regarding myself as one of those privileged ones to whom the Ved refers when it says, that 'he who has true faith in the Omnipresent Supreme Being may eat all that exists,' that is, is not bound to inquire what is his food, or who prepares it; and even in their case it is to be observed, as a Hindo commentator has remarked, that the Vedant limits this privilege to 'the time of distress'" (Manuscript Edition, II, 240-1; *The Veds*, p. 21). Thoreau's immediate concern with dietary habits anticipates his subsequent recommendation of the practice of yoga as the proven method of achieving

liberation from all forms of sensual enslavement. The second quotation from Roy therefore enumerates the conscious attitudes and usages which must be cultivated in order to experience the illumination of the Supreme Spirit or Over-Soul: "If I knew so wise a man as could teach me purity I would go to seek him forthwith. 'A command over our passions, and over the external senses of the body, and good acts, are declared by the Ved to be indispensable in the mind's approximation to God.' Yet the spirit can for the time pervade and control every member and function of the body, and transmute what in form is the grossest sensuality into purity and devotion" (Manuscript Edition, II, 242-3; *The Veds*, p. 19). Thoreau's elaboration of the doctrines should clear up his glorification of the ideal of chastity so often misconstrued by modern critics. Whenever he advocates such asceticism, he speaks as a proponent of yoga.

The excerpts from Roy's translations hardly provide a legitimate reflection of what ideas so intrigued the imagination of Thoreau and Emerson. The abridgement of the *Vedanta*, for example, is a metaphysical potpourri. It attempts to represent the essence of all the teachings of the *Vedas* (the generic name for the most ancient sacred writings of the Hindus) on the subject of the Supreme Spirit. Like the Christian gospels, the *Vedas* are revealed scriptures (*sruti*), the direct Word (*Vac*) of *Brahman*. Orally transmitted from generation to generation over the centuries by the holy men, they are the incontestable source of divine truth. Roy's epitome of this tradition of thought is a crazy quilt of quotations from the various canonical works, most of them pronouncements on the unity of the Supreme Spirit. While

perhaps ineffectual as logic, the method of dialectic is nevertheless convincing. Like the accretive rhetoric of Emerson and Thoreau, it builds up into a succession of oracular climaxes.

On the other hand, Roy's texts of the *Upanishads* stand on their own merit, without any kind of interpretive commentary. They belong to the section of the *Vedas* devoted almost exclusively to the speculative inquiries of the great teachers of the *philosophia perennis*. As a consequence they do not follow any rigid discursive formula, but at all times they serve a didactic purpose. The four *Upanishads* translated below are among the oldest and the most important of an original hundred or more. The *Mundaka Upanishad* outlines the science of *Brahman*. It first describes his nature and his relation to the world. Next it explains the means of acquiring this knowledge, and finally it deals with the substance of the inward illumination. The *Kena Upanishad* develops the theme of unity in diversity, the paradox of the one Supreme Spirit. It does not attempt to investigate the relation of *Brahman* to the individual or to the world, taking them for granted. Its main concern is to show that *Brahman* is the beginning and the end of knowledge. A well of inspiration for Thoreau, the *Katha Upanishad* asserts that the knowledge of *Brahman* cannot be acquired by subtle argument or by an intellectual understanding of the *Vedas*. It can be attained perfectly only through the practice of yoga, specifically by meditation on the divine sounds of the mystical monosyllable *Om*. Finally, the *Isa Upanishad* distinguishes between the higher and lower modes of religious devotion. The higher presupposes the renunciation of all wordly

desires, the lower the performance of all action in accordance with the precepts of the *Vedas*. Both insure a state of happiness after death, but the former alone prepares the individual for the reception of the Supreme Spirit. Even though briefly summarized, the four *Upanishads* obviously deal with the subject uppermost in the thought of Emerson and Thoreau — the cosmic foundation of eternal identity.

Apart from the first complete English translations of a number of the six *darshanas* or classical Hindu philosophies included in this volume, William Ward's *A View of the History, Literature and Mythology of the Hindoos* (1806) provided the Western world with the most comprehensive and authoritative book ever written on the religious customs and traditions of an Oriental civilization. Ward gathered his materials from personal observation of many years, from information supplied by native pundits and English scholars on the scene, and from translations of the canonical manuscripts of Sanskrit literature. However, none of these taxing labors is evidenced in his lucid and coherent representation of the sometimes very complex matter. Ward's training in journalism enabled him to submerge his prodigious research and scholarship in a flowing, casual tone; as a consequence *A View* achieved tremendous popularity in England and America. And even though he was a zealous missionary, somehow or another he managed to remain diplomatically silent about his inflexible religious convictions.

Ward was born of middle-class parents in Derby, England, on October 20, 1769. His mother was widowed soon after his birth, and hence he received

little formal education. Nonetheless on his own initiative he acquired a thorough knowledge of the literature and science of the day, and in his young manhood he was apprenticed to the head of a large printing establishment. After a brief period of setting type, he was also induced to try his hand at writing. By the time he finished his apprenticeship he was a skillful journalist, and was appointed the editor of the *Derby Mercury*. Under his guidance the newspaper became one of the most influential in the county; he seemed destined to pursue a career in politics.

At about the age of twenty-five he experienced a religious crisis, and decided to join the Baptist sect. Thereupon he began to preside at evangelical assemblies and to preach in villages throughout the countryside. In 1797 he was selected by a group of prominent laymen to study for the ministry in preparation for assignment to a church. Yet just as he appeared to have found the vocation in which he could fulfill all of his spiritual ambitions, fate once again intervened.

Learning of Ward's earlier vocational background, the Baptist Missionary Society requested him to supervise the operation of a makeshift printing plant that had been set up in Serampore, India. His knowledge was considered indispensable to the success of a plan to publish the Bible in the various languages of the native populace. Without hesitation Ward volunteered his services in this cause, and in the latter part of 1799 he embarked on the long voyage to the distant British colony. Within a year after his arrival, despite the most extreme difficulties with the facilities, the last sheet of the Bengali New

Testament issued from the press. Two thousand copies made up this printing, and upon their distribution among the natives the conversions to Christianity greatly increased. With this encouragement Ward and his colleagues later submitted a project to the Missionary Society for the translation of the Scriptures into seven other languages. The ambitious scheme was not immediately realized because of the political opposition of some of the administrators of the colonial government. Fortunately, it was during this interim that Ward began to assemble and to write his encyclopedic history and to translate sections of the *Vedas* and the six *darshanās*.

Though his versions of the latter were later superseded by the productions of other scholars, the fact remains that this did not occur until the middle of the nineteenth century. Except for the rather confusing interpretive essays of H. T. Colebrooke published in 1837, Ward's labors provided the most complete texts of the six orthodox systems of Hindu philosophy for over two generations. But even so, it has to be remembered that these six fundamental and related interpretations of ultimate reality were not exactly light reading. Their economy of expression and their unfamiliar technical terms made them difficult to understand. However, for the curious minds of Emerson and Thoreau, their appeal lay less in the metaphysical concepts than in the metaphysical images—the startling but illuminating analogies employed to evoke the unutterable grandeur of the Supreme Spirit.

The *darshanās* are epitomes of the *Upanishads*, the speculative scriptures of the *Vedas*. The principles of each system are expounded by a mythic sage

(*rishi*) in the form of aphorisms (*sutras*) so complex in meaning that they are always conjoined with a commentary by a famous teacher of a later day. Regardless of the particular approach, the purpose is always the same: to abolish human suffering through the elimination of ignorance (*avidya*) in order to effect a union with the Supreme Spirit. Ignorance, of course, is eradicated by the agency of the propounded wisdom (*jnana*), and is experienced as bliss (*ananda*), the revelation of the individual self as the divine Self. Since the divine Self is eternal and unchangeable, it is beyond pleasure and pain; hence suffering is simply an illusion of consciousness deriving from the mistaken notion that the body and the senses are the basis of true identity. Surely it requires no profound scholarship to perceive that the writings of Thoreau and Emerson echo many of these ideas.

The six *darshanas* are traditionally studied in pairs: *Nyaya* and *Vaisesika*, *Samkhya* and *Yoga*, *Mimamsa* and *Vedanta*. The first division focuses on the physical concepts underlying the manifestation of the phenomenal universe, the second on the purely logical principles of the latter process; the third on a more detailed elaboration of the two previous approaches, supplemented with arguments to substantiate the entire outlook. The *Nyaya* divides knowledge into sixteen topics, and then proceeds to define and to examine them. The *Vaisesika*, on the other hand, classifies the objective world under nine realities and discusses their various conjunctions in the creation of all things. The *Samkhya* comprehends the universe in twenty-five categories, all of which are ultimately reducible to two, Spirit (*Purusha*) and Matter (*Prakriti*). The *Yoga*, which reflects the application

of the *Samkhya* in its human aspect, teaches the ways and means to experience absolute reality directly. The *Mimamsa* is concerned chiefly with the correct interpretation of the rituals and texts of the *Vedas*. The *Vedanta* centers on an inquiry into the nature of *Brahman*.

In sum, the six points of view of the *darshanas* provide a rational understanding of the supersensible truth embodied in the revealed scriptures by the inspired sages. The *Nyaya* and *Vaisesika* teach the individual to use his intellectual powers correctly, to detect fallacies and to understand the material constitution of the universe. In *Samkhya* he learns the details of cosmic evolution, and in the *Yoga* he is shown how to apply this knowledge to the development of his spiritual character. The *Mimamsa* trains him to examine and to evaluate all of his moral obligations (*dharma*) to man. Finally, the *Vedanta* supplies him with the insight into his own divine nature that has hitherto been veiled from his true Self (*Brahman*) by ignorance.

Though the commentators on the outlooks of the original compilers of the *darshanas* are not averse to disagreeing with one another on occasions, they tacitly maintain the position that the path used to climb the mountain of wisdom is ultimately of no importance: the view from the summit is identical for all men. Doubtless it is this attitude that was congenial to the imagination of Emerson and Thoreau. By instinct the former abhorred rigid systems; by intuition the latter leaned towards a belief in the *philosophia perennis*. In the Hindu scriptures they found a confirmation of their mutual belief in the spiritual self-reliance of every individual. Thus they

were freed from the essential provincialism of the religious and moral thinking of their times, and they went their own ways in pursuing the demon of the absolute, each true to his genius. Which is to say that the transcendental label attached to both so categorically is no more than a facile generalization. Emerson may have been the teacher of Thoreau, but the pupil was not prone to ape the master.

In any event it is the purpose of the selections in this volume to provide the students of Transcendentalism access to the texts that gave the movement its vital originality. Of course, Concord Orientalism is not to be confused with serious textual research. It was a circuit of spiritual interest, not a circle of scholarship.

English transliterations of the Sanskrit follow contemporary practices.

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Binghamton
May 6, 1966*

TRANSLATION

OF SEVERAL

PRINCIPAL BOOKS, PASSAGES, AND TEXTS

OF

THE VEDS,

AND OF

SOME CONTROVERSIAL WORKS

ON

BRAHMUNICAL THEOLOGY.

BY

RAJAH RAMMOHUN ROY.

SECOND EDITION.

LONDON:
PARBURY, ALLEN, & CO.,
LEADENHALL STREET.

1832.

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INTRODUCTION.

SEVERAL of my friends having expressed a wish to be possessed of copies of my Translation of the Veds, and Controversies with those Brahmuns who are advocates for idolatry, I have collected for republication such of those tracts as I could find, either among my own papers or those of my friends who happened to have brought them from India, and now offer them to the public in their original form.

I feel induced to set forth here, briefly, the substance of these writings, to facilitate the comprehension of their purport, as being foreign to the generality of European readers. The Veds (or properly speaking, the spiritual parts of them) uniformly declare, that man is prone by nature, or by habit, to reduce the object or objects of his veneration and worship (though admitted to be unknown) to tangible forms, ascribing to such objects attributes, supposed excellent according to his own notions; whence idolatry, gross or refined, takes its origin, and perverts the true course of intellect to vain

fancies. These authorities, therefore, hold out precautions against framing a deity after human imagination, and recommend mankind to direct all researches towards the surrounding objects, viewed either collectively or individually, bearing in mind their regular, wise, and wonderful combinations and arrangements; since such researches cannot fail, they affirm, to lead an unbiassed mind to a notion of a Supreme Existence, who so sublimely designs and disposes of them, as is every where traced through the universe. The same Veds represent rites and external worship addressed to the planets and elementary objects, or personified abstract notions, as well as to deified heroes, as intended for persons of mean capacity; but enjoin spiritual devotion, as already described, benevolence, and self-control, as the only means of securing bliss.

RAMMOHUN ROY.

London, July 23, 1832.

P.S. In all the following Translations, except the Cēna Upanishad, the mode of spelling Sanscrit words in English, adopted by Dr. J. B. Gilchrist, has been observed.

TRANSLATION
OF AN
ABRIDGMENT
OF
THE VEDANT,
OR
RESOLUTION OF ALL THE VEDS;
THE
MOST CELEBRATED AND REVERED WORK OF
Brahminical Theology;
ESTABLISHING THE UNITY OF THE SUPREME BEING; AND THAT
HE ALONE
IS THE OBJECT OF PROPITIATION AND WORSHIP.

CALCUTTA:
1816.

TO
THE BELIEVERS OF THE ONLY TRUE GOD.

THE greater part of Brahmins, as well as of other sects of Hindoos, are quite incapable of justifying that idolatry which they continue to practise. When questioned on the subject, in place of adducing reasonable arguments in support of their conduct, they conceive it fully sufficient to quote their ancestors as positive authorities! And some of them are become very ill-disposed towards me, because I have forsaken idolatry for the worship of the true and eternal God! In order, therefore, to vindicate my own faith and that of our early forefathers, I have been endeavouring, for some time past, to convince my countrymen of the true meaning of our sacred books; and to prove, that my aberration deserves not the opprobrium which some unreflecting persons have been so ready to throw upon me.

The whole body of the Hindoo Theology, Law, and Literature, is contained in the Veds, which are affirmed to be coeval with the creation! These works are extremely voluminous; and being written in the most elevated and metaphorical style, are, as may be well supposed, in many passages seemingly confused and contradictory. Upwards of two thousand years ago,

the great Byas, reflecting on the perpetual difficulty arising from these sources, composed with great discrimination a complete and compendious abstract of the whole; and also reconciled those texts which appeared to stand at variance. This work he termed *The Vedant*, which, compounded of two Sungscrit words, signifies *The Resolution of all the Veds*. It has continued to be most highly revered by all the Hindoos; and in place of the more diffuse arguments of the Veds, is always referred to as equal authority. But from its being concealed within the dark curtain of the Sungscrit language, and the Brahmins permitting themselves alone to interpret, or even to touch any book of the kind, the Vedant, although perpetually quoted, is little known to the public: and the practice of few Hindoos indeed bears the least accordance with its precepts!

In pursuance of my vindication, I have to the best of my abilities translated this hitherto unknown work, as well as an abridgment thereof, into the Hindoostanee and Bengalee languages; and distributed them, free of cost, among my own countrymen, as widely as circumstances have possibly allowed. The present is an endeavour to render an abridgment of the same into English, by which I expect to prove to my European friends, that the superstitious practices which deform the Hindoo religion have nothing to do with the pure spirit of its dictates!

I have observed, that both in their writings and conversation, many Europeans feel a wish to palliate and soften the features of Hindoo idolatry; and are inclined to inculcate, that all objects of worship are considered by their votaries as emblematical representations of the

Supreme Divinity!—If this were indeed the case, I might perhaps be led into some examination of the subject: but the truth is, the Hindoos of the present day have no such views of the subject; but firmly believe in the real existence of innumerable gods and goddesses, who possess, in their own departments, full and independent power; and to propitiate them, and not the true God, are temples erected and ceremonies performed. There can be no doubt, however, and it is my whole design to prove, that every rite has its derivation from the allegorical adoration of the true Deity; but at the present day all this is forgotten, and among many it is even heresy to mention it!

I hope it will not be presumed that I intend to establish the preference of my faith over that of other men. The result of controversy on such a subject, however multiplied, must be ever unsatisfactory; for the reasoning faculty which leads men to certainty in things within its reach, produces no effect on questions beyond its comprehension. I do no more than assert, that, if correct reasoning, and the dictates of common sense, induce the belief of a wise, uncreated Being, who is the supporter and ruler of the boundless universe, we should also consider him the most powerful and supreme existence;—far surpassing our powers of comprehension or description!—And, although men of *uncultivated* minds, and even some *learned* individuals, (but in this one point blinded by *prejudice*,) readily choose, as the object of their adoration, any thing which they can always see, and which they pretend to *feel*; the absurdity of such conduct is not thereby in the least degree diminished.

My constant reflections on the inconvenient, or rather injurious rites, introduced by the peculiar practice of Hindoo idolatry, which, more than any other Pagan worship, destroys the texture of society, together with compassion for my countrymen, have compelled me to use every possible effort to awaken them from their dream of error: and by making them acquainted with their scriptures, enable them to contemplate with true devotion the unity and omnipresence of Nature's God.

By taking the path which conscience and sincerity direct, I, born a Brahmun, have exposed myself to the complainings and reproaches, even of some of my relations, whose prejudices are strong, and whose temporal advantage depends upon the present system. But these, however accumulated, I can tranquilly bear; trusting that a day will arrive when my humble endeavours will be viewed with justice—perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation: my motives are acceptable to that Being who beholds in secret and compensates openly!

ABRIDGMENT

OF

THE VEDANT.

THE illustrious Byas,* in his celebrated work, the Vedant, insinuates in the first text, that it is absolutely necessary for mankind to acquire knowledge respecting the Supreme Being, who is the subject of discourse in all the Veds, and the Vedant, as well as in the other Systems of Theology. But he found, from the following passages of the Veds, that this inquiry is limited to very narrow bounds, viz. “The Supreme Being is not
 “comprehensible by vision, or by any other of the or-
 “gans of sense; nor can he be conceived by means of
 “devotion, or virtuous practices!”† “He sees every
 “thing, though never seen; hears every thing, though
 “never directly heard of! He is neither short, nor is
 “he long;‡ inaccessible to the reasoning faculty; not
 “to be compassed by description; beyond the limits of
 “the explanation of the Ved, or of human conception!”§
 Byas, also, from the result of various arguments coin-

* The greatest of the Indian theologists, philosophers, and poets, was begotten by the celebrated Purasur and Sutyubtee. Byas collected and divided the Veds into certain books and chapters, he is therefore commonly called Vedu Byas. The word Byas is composed of the preposition *bi* and the verb *ass* to divide.

† Munduc.

‡ Brih'darunnuc.

§ Cuthubulli.

ciding with the Ved, found that the accurate and positive knowledge of the Supreme Being is not within the boundary of comprehension; i. e. that *what*, and *how*, the Supreme Being is, cannot be definitely ascertained. He has therefore, in the second text, explained the Supreme Being by his effects and works, without attempting to define his essence; in like manner as we, not knowing the real nature of the sun, explain him to be the cause of the succession of days and epochs. “He by whom the birth, existence, and annihilation of the world is regulated, is the Supreme Being!” We see the multifarious, wonderful universe, as well as the birth, existence, and annihilation, of its different parts; hence, we naturally infer the existence of a being who regulates the whole, and call him the Supreme: in the same manner as from the sight of a pot, we conclude the existence of its artificer. The Ved, in like manner, declares the Supreme Being thus: “He from whom the universal world proceeds, who is the Lord of the Universe, and whose work is the universe, is the Supreme Being!”*

The *Ved* is not supposed to be an eternal Being, though sometimes dignified with such an epithet; because its being created by the Supreme Being is declared in the same Ved thus: “All the texts and parts of the Ved were created:” and also in the third text of the Vedant, God is declared to be the cause of all the Veds.

The *void Space* is not conceived to be the independent cause of the world, notwithstanding the following declaration of the Ved, “The world proceeds from the void space;”† for the Ved again declares, “By the

* Taittureeu.

† Chhandoggu.

“Supreme Being the void space was produced.” And the Vedant* says: “As the Supreme Being is evidently declared in the Ved to be the cause of the void Space, Air, and Fire, neither of them can be supposed to be the independent cause of the universe.”

Neither is *Air* allowed to be the Lord of the Universe, although the Ved says in one instance, “In Air every existing creature is absorbed;” for the Ved again affirms, that “Breath, the intellectual power, all the internal and external senses, the void Space, Air, Light, Water, and the extensive Earth, proceeded from the Supreme Being!” The Vedant† also says: “God is meant by the following text of the Ved, as a Being more extensive than all the extension of Space;” viz. “That breath is greater than the extension of Space in all directions,” as it occurs in the Ved, after the discourse concerning common breath is concluded.

Light, of whatever description, is not inferred to be the Lord of the Universe, from the following assertion of the Ved: “The pure Light of all Lights is the Lord of all creatures;” for the Ved again declares,‡ that “The sun and all others imitate God, and borrow their light from him;” and the same declaration is found in the Vedant.§

Neither can *Nature* be construed by the following texts of the Ved, to be the independent cause of the world: viz. “Man having known *that* Nature which is an eternal being, without a beginning or an end, is

* Fourteenth text, 4th sec. 1st chap. † 8th, 3d, 1st.

‡ Moönduc.

§ 22d, 3d, 1st.

“delivered from the grasp of death!” and, “Nature operates herself!” because the Ved affirms that “No being is superior or equal to God!”* and the Ved commands, “Know God alone!”† and the Vedant‡ thus declares: “Nature is not the Creator of the world, “not being represented so by the Ved,” for it expressly says, “God has by his sight created the Universe.” Nature is an insensible Being, she is, therefore, void of sight or intention, and consequently unable to create the regular world.§

Atoms are not supposed to be the cause of the world, notwithstanding the following declaration: “This (Creator) is the most minute Being.” Because an atom is an insensible particle, and from the above authority it is proved, that no Being void of understanding can be the author of a system so skilfully arranged.

The *Soul* cannot be inferred from the following texts, to be the Lord of the Universe, nor the independent Ruler of the intellectual powers; viz. “The Soul being joined to the resplendent Being, enjoys by itself,” “God and the Soul enter the small void space of the heart;” because the Ved declares that “He (God) resides in the Soul as its Ruler,” and that “The Soul being joined to the gracious Being, enjoys happiness.”|| The Vedant also says, “The sentient soul is not understood to reside as ruler in the Earth, because in both texts of the Ved it is differently declared from that Being who rules the Earth:” viz. “He (God) resides in the faculty of the understanding,” and “He, who resides in the Soul, &c.”

* Cuthu.

† Moonduc.

‡ 5th, 1st, 1st.

§ Cuthu.

|| 20th, 2d, 1st.

No *God* or *Goddess of the Earth* can be meant by the following text, as the ruler of the Earth, *viz.* * “He who resides in the Earth, and is distinct from the Earth, and whom the Earth does not know,” &c.: because the Ved affirms that, “This (God alone) is the ruler of internal sense, and is the eternal Being;” and the same is asserted in the Vedant.†

By the text which begins with the following sentence: *viz.* “This is the Sun,” and by several other texts testifying the dignity of the sun, he is not supposed to be the original cause of the universe, because the Ved declares, that‡ “He who resides in the Sun (as his Lord) is distinct from the Sun,” and the Vedant declares the same.§

In like manner none of the celestial Gods can be inferred from the various assertions of the Ved, respecting their deities respectively, to be the independent cause of the Universe; because the Ved repeatedly affirms, that “All the Veds prove nothing but the unity of the Supreme Being.” By allowing the Divinity more than one Being, the following positive affirmations of the Ved, relative to the unity of God, become false and absurd: “God is indeed one and has no second.”|| “There is none but the Supreme Being possessed of universal knowledge.”¶ “He who is without any figure, and beyond the limit of description, is the Supreme Being.”** “Appellations and figures of all kinds are innovations.” And from the authority of many other texts it is evident that any being that bears

* Brih'darunnue.

† 18th, 2d, 1st.

‡ Brih'darunnue.

§ 21st, 1st, 1st.

|| Cuthu.

¶ Brih'darunnue.

** Chhandoggu.

figure, and is subject to description, cannot be the eternal independent cause of the universe.

The Veds not only call the celestial representations Deities, but also in many instances give the divine epithet to the mind, diet, void space, quadruped animal, slaves, and flymen : as, “ The Supreme Being is a quadruped animal in one place, and in another he is full of glory. The mind is the Supreme Being, it is to be worshipped,” “ God is the letter ku as well as “ khu,” and “ God is in the shape of slaves and that of flymen.” The Ved has allegorically represented God in the figure of the Universe, viz. “ Fire is his head, the sun and the moon are his two eyes,”* &c. And also the Ved calls God the void space of the heart, and declares him to be smaller than the grain of paddy and barley : but from the foregoing quotations neither any of the celestial Gods, nor any existing creature, should be considered the Lord of the Universe, because the † third chapter of the Vedant explains the reason for these secondary assertions thus : “ By these appellations of the Ved which denote the diffusive spirit of the Supreme Being equally over all creatures by means of extension, his omnipresence is established :” so the Ved says, “ All that exists is indeed God,”‡ i. e. nothing bears true existence excepting God, “ and whatever we smell or taste is the Supreme Being,” i. e. the existence of whatever thing that appears to us relies on the existence of God. It is indisputably evident that none of these metaphorical representations, which arise from the elevated style in which all the Veds are written, were designed to be viewed in any

* Monduc.

† 38th text, 2d sec.

‡ Chhanddoggu.

other light than mere allegory. Should individuals be acknowledged to be separate deities, there would be a necessity for acknowledging many independent creators of the world, which is directly contrary to common sense, and to the repeated authority of the Ved. The Vedant* also declares, "That Being which is distinct from matter, and from those which are contained in matter, is not various, because he is declared by all the Veds to be one beyond description;" and it is again stated that "The Ved has declared the Supreme Being to be mere understanding;"† also in the third chapter is found that, 'The Ved having at first explained the Supreme Being by different epithets, begins with the word *Uthu*, or now," and declares that "All descriptions which I have used to describe the Supreme Being are incorrect," because he by no means can be described; and so is it stated in the sacred commentaries of the Ved.

The fourteenth text of the second sect. of the third chapter of the Vedant declares, "It being directly represented by the Ved, that the Supreme Being bears no figure nor form;" and the following texts of the Ved assert the same, viz. "That true Being was before all."‡ "The Supreme Being has no feet, but extends every where; has no hands, yet holds every thing; has no eyes, yet sees all that is; has no ears, yet hears every thing that passes." "His existence had no cause." "He is the smallest of the small, and the greatest of the great: and yet is, in fact, neither small nor great!"

11th 2d, 3d.

† 16th, 2d, 3d.

‡ Chhandoggu.

In answer to the following questions, *viz.* How can the Supreme Being be supposed to be distinct from, and above all existing creatures, and at the same time omnipresent? How is it possible that he should be described by properties inconceivable by reason, as seeing without eye, and hearing without ear? To these questions the Vedant, in chapter second, replies, “In God are all sorts of power and splendour.” And the following passages of the Ved also declare the same: “God is all-powerful;”* and “It is by his supremacy that he is in possession of all powers;” *i. e.* what may be impossible for us is not impossible for God, who is the Almighty, and the sole regulator of the Universe.

Some celestial Gods have, in different instances, declared themselves to be independent deities, and also the object of worship; but these declarations were owing to their thoughts being abstracted from themselves and their being entirely absorbed in divine reflection.† The Vedant declares: “This exhortation of Indru (or the god of atmosphere) respecting his divinity, to be indeed agreeable to the authorities of the Ved;” that is, “Every one, on having lost all self-consideration in consequence of being united with divine reflection, may speak as assuming to be the Supreme Being;” like Bamdev (a celebrated Brahmun) who, in consequence of such self-forgetfulness, declared himself to have created the Sun, and Munoo the next person to “Brahma.” It is therefore optional with every one of the celestial Gods, as well as with every individual, to consider himself as God, under this state of self-forget-

* Shyetyashyutur.

† 30th, 1st, 1st.

fulness and unity with the divine reflection, as the Ved says, “you are that true Being” (when you lose all self-consideration), and “O God I am nothing but you.” The sacred commentators have made the same observation, *viz.* “I am nothing but true Being, and am pure “Understanding, full of eternal happiness, and am “by nature free from worldly effects.” But in consequence of this reflection, none of them can be acknowledged to be the cause of the universe or the object of adoration.

God is the efficient cause of the universe, as a potter is of earthen pots; and he is also the material cause of it, the same as the earth is the material cause of the different earthen pots, or as a rope, at an inadvertent view taken for a snake, is the material cause of the conceived existence of the Snake, which appears to be true by the support of the real existence of the rope. So says the Vedant,* “God is the efficient cause of the “Universe, as well as the material cause thereof (as a “spider of its web), as the Ved has positively declared, “That from a knowledge of God alone, a knowledge “of every existing thing proceeds.” Also the Ved compares the knowledge respecting the Supreme Being to a knowledge of the earth, and the knowledge respecting the different species existing in the universe, to the knowledge of earthen pots, which declaration and comparison prove the unity between the Supreme Being and the universe; and by the following declarations of the Ved, *viz.* “The Supreme Being has by his sole “intention created the Universe,” it is evident that God is the wilful agent of all that can have existence.

As the Ved says that the Supreme Being intended (at the time of creation) to extend himself, it is evident that the Supreme Being is the origin of all matter, and its various appearances; as the reflection of the sun's meridian rays on sandy plains is the cause of the resemblance of an extended sea. The Ved says, "That all figures and their appellations are mere inventions, and that the Supreme Being alone is real existence," consequently things that bear figure and appellation cannot be supposed the cause of the universe.

The following texts of the Ved, *viz.* "Crishnu (the god of preservation) is greater than all the celestial gods, to whom the mind should be applied." "We all worship Muhadev (the god of destruction)." "We adore the sun." "I worship the most revered Buron (the god of the sea)." "Dost thou worship me, says Air, who am the eternal and universal life." "Intellectual power is God, which should be adored;" and Oodgheet (or a certain part of the Ved) should be worshipped." These, as well as several other texts of the same nature, are not real commands to worship the persons and things above-mentioned, but only direct those who are unfortunately incapable of adoring the invisible Supreme Being, to apply their minds to any visible thing, rather than allow them to remain idle. The Vedant also states, that "The declaration of the Ved,"* "that those who worship the celestial gods are the food of such gods," is an allegorical expression, and only means that they are comforts to the celestial gods, as food is to mankind; for he who has no faith in

the Supreme Being is rendered subject to these gods. The Ved affirms the same: *viz.* “He who worships any god, excepting the Supreme Being, and thinks that he is distinct and inferior to that god, knows nothing, and is considered as a domestic beast of these gods.” And the Vedant also asserts; *viz.* “The worship authorized by all the Veds is of one nature, as the directions for the worship of the only Supreme Being is invariably found in every part of the Ved; and the epithets the Supreme and the Omnipresent Being, &c. commonly imply God alone.”*

The following passages of the Ved affirm that God is the sole object of worship, *viz.* † “adore God alone.” “Know God alone; give up all other discourse.” And the Vedant says, that “It is found in the Veds, ‡ ‘That none but the Supreme Being is to be worshipped, nothing excepting him should be adored by a wise man.’”

Moreover, the Vedant declares that “Byas is of opinion that the adoration of the Supreme Being is required of mankind as well of the celestial gods; because the possibility of self-resignation to God is equally observed in both mankind and the celestial deities.”§ The Ved also states,|| that “Of the celestial gods, of the pious Brahmuns, and of men in general, that person who understands and believes the Almighty Being, will be absorbed in him.” It is therefore concluded that the celestial gods and mankind have an equal duty in divine worship; and besides it is

1st, 3d, 3d.

† Brehdarunnuc.

‡ 67th, 3d, 3d.

§ 26th, 3d, 1st.

|| Brehdarunnuc.

proved from the following authority of the Ved, that any man who adores the Supreme Being is adored by all the celestial gods, *viz.* “ All the celestial gods worship him who applies his mind to the Supreme Being.”*

The Ved now illustrates the mode in which we should worship the Supreme Being, *viz.* “ To God we should approach, of him we should hear, of him we should think, and to him we should attempt to approximate.”† The Vedant also elucidates the subject thus: “ The three latter directions in the above quoted text, are conducive to the first, *viz.* ‘ Approaching to God.’ ” These three are in reality included in the first (as the direction for collecting fire in the worship of fire), for we cannot approach to God without hearing and thinking of him, nor without attempting to make our approximation; and the last, *viz.* attempting to approximate to God, is required until we have approached him. By hearing of God is meant hearing his declarations, which establish his unity; and by thinking of him is meant thinking of the contents of his law; and by attempting to approximate to him is meant attempting to apply our minds to that true Being on which the diffusive existence of the universe relies, in order that by means of the constant practice of this attempt we may approach to him. The Vedant states,‡ that “ Constant practice of devotion is necessary, it being represented so by the Ved;” and also adds that “ We should adore God till we approach to him, and even then not forsake his adoration, such authority being found in the Ved.”

* Chhandoggu.

† 47th, 4th, 3d.

‡ 1st. 1st, 4th.

The Vedant shews that moral principle is a part of the adoration of God, *viz.* “A command over our passions and over the external senses of the body and good acts, are declared by the Ved to be indispensable in the mind’s approximation to God, they should therefore be strictly taken care of, and attended to, both previously and subsequently to such approximation to the Supreme Being;”* *i. e.* we should not indulge our evil propensities, but should endeavour to have entire control over them. Reliance on, and self-resignation to, the only true Being, with an aversion to worldly considerations, are included in the good acts above alluded to. The adoration of the Supreme Being produces eternal beatitude, as well as all desired advantages; as the Vedant declares: “It is the firm opinion of Byas that from devotion to God all the desired consequences proceed;”† and it is thus often represented by the Ved, “He who is desirous of prosperity should worship the Supreme Being.”‡ “He who knows God thoroughly adheres unto God.” “The souls of the deceased forefathers of him who adores the true Being alone, enjoy freedom by his mere wish.”§ “All the celestial gods worship him who applies his mind to the Supreme Being;” and “He, who sincerely adores the Supreme Being, is exempted from further transmigration.”

A pious householder is entitled to the adoration of God equally with an Uti:|| The Vedant says, that

27th, 4th, 3d. † 1st, 4th, 3d. ‡ Monduc. § Chhandogga.

|| The highest among the four sects of Brahmuns, who, according to the religious order, are bound to forsake all worldly considerations, and to spend their time in the sole adoration of God.

“ A householder may be allowed the performance of all
 “ the ceremonies attached to the (Brahminical) religion,
 “ and also the fulfilling of the devotion of God: the
 “ fore-mentioned mode of worshipping the Supreme
 “ Being, therefore, is required of a householder pos-
 “ sessed of moral principles.”* And the Ved declares,
 “ That the celestial gods, and householders of strong
 “ faith, and professional uttis, are alike.”

It is optional to those who have faith in God alone, to observe and attend to the rules and rites prescribed by the Ved, applicable to the different classes of Hindoos, and to their different religious orders respectively. But in case of the true believers neglecting those rites, they are not liable to any blame whatever; as the Vedant says, “ Before acquiring the true knowledge of
 “ God, it is proper for man to attend to the laws and
 “ rules laid down by the Ved for different classes,
 “ according to their different professions; because the
 “ Ved declares the performance of these rules to be the
 “ cause of the mind’s purification, and its faith in
 “ God, and compares it with a saddle-horse, which
 “ helps a man to arrive at the wished-for goal.”† And the Vedant also says, that “ Man may acquire the true
 “ knowledge of God even without observing the rules
 “ and rites prescribed by the Ved for each class of Hin-
 “ doos, as it is found in the Ved that many persons
 “ who had neglected the performance of the Brahmini-
 “ cal rites and ceremonies, owing to their perpetual
 “ attention to the adoration of the Supreme Being, ac-
 “ quired the true knowledge respecting the Deity.”‡

* 28th, 4th, 3d. † 36th, 4th, 3d. ‡ 36th, 4th, 3d.

The Vedant again more clearly states that, "It is
 "equally found in the Ved that some people, though
 "they had their entire faith in God alone, yet per-
 "formed both the worship of God and the ceremonies
 "prescribed by the Ved; and that some others neg-
 "lected them, and merely worshipped God."* The
 following texts of the Ved fully explain the subject,
riz. "Junuku (one of the noted devotees) had per-
 "formed Yugnyu (or the adoration of the celestial
 "gods through fire) with the gift of a considerable
 "sum of money, as a fee to the holy Brahmuns," and
 "many learned true believers never worshipped fire,
 "nor any celestial god through fire."

Notwithstanding it is optional with those who have
 their faith in the only God, to attend to the prescribed
 ceremonies or to neglect them entirely, the Vedant pre-
 fers the former to the latter, because the Ved says that
 attendance to the religious ceremonies conduces to the
 attainment of the Supreme Being.

Although the Ved says, "That he who has true faith
 "in the omnipresent Supreme Being may eat all that
 "exists,"† *i. e.* is not bound to enquire what is his food,
 or who prepares it, nevertheless the Vedant limits that
 authority thus: "The above-mentioned authority of the
 "Ved for eating all sorts of food should only be ob-
 "served at the time of distress, because it is found in
 "the Ved, that Chacraunu (a celebrated Brahmun) ate
 "the meat cooked by the elephant-keepers during a
 "famine."‡ It is concluded, that he acted according
 to the above stated authority of the Ved, only at the
 time of distress.

Devotion to the Supreme Being is not limited to any

* 9th, 4th, 3d.

† Chhandoggu.

‡ 28th, 4th, 3d.

holy place or sacred country, as the Vedant says, “ In any place wherein the mind feels itself undisturbed, men should worship God; because no specific authority for the choice of any particular place of worship is found in the Ved,”* which declares, “ In any place which renders the mind easy, man should adore God.”

It is of no consequence to those who have true belief in God, whether they die while the sun is in the north or south of the equator, as the Vedant declares, “ That any one who has faith in the only God, dying even when the sun may be south of the equator,† his soul shall proceed from the body, through Soo khumna (a vein which, as the Brahmuns suppose, passes through the navel up to the brain), and approaches to the Supreme Being.‡” The Ved also positively asserts “ That he, who in life was devoted to the Supreme Being, shall (after death) be absorbed in him, and again be neither liable to birth nor death, reduction nor augmentation.”

The Ved begins and concludes with the three peculiar and mysterious epithets of God, viz. first, ONG; second, TUT; third, SUT. The first of these signifies “ *That Being, which preserves, destroys, and creates!*” The second implies “ *That only being, which is neither male nor female!*” The third announces “ *The true being!*” These collective terms simply affirm, that ONE, UNKNOWN, TRUE BEING, IS THE CREATOR, PRESERVER, AND DESTROYER OF THE UNIVERSE!!!

* 11th, 1st, 4th.

† It is believed by the Brahmuns, that any one who dies while the sun is south of the equator, cannot enjoy eternal beatitude.

‡ 20th, 2d, 4th.

TRANSLATION
OF THE
MOONDUK-OPUNISHUD
OF THE
UTHURVU-VED,
ACCORDING TO THE GLOSS OF THE CELEBRATED
SHUNKURA-CHARYU.

CALCUTTA :
1819.

INTRODUCTION.

DURING the intervals between my controversial engagements with idolators as well as with advocates for idolatry, I translated several of the ten Oopunishuds, of which the Vedantu or principal part of the Veds consists, and of which the Shareeruk-Meemangsa, commonly called the Vedant-Durshun, composed by the celebrated Vyas, is explanatory; I have now taken the opportunity of further leisure to publish a translation of the Moonduk-Opunishud. An attentive perusal of this, as well as of the remaining books of the Vedantu, will, I trust, convince every unprejudiced mind, that they, with great consistency, inculcate the unity of God; instructing men, at the same time, in the pure mode of adoring him in spirit. It will also appear evident that the Veds, although they tolerate idolatry as the last provision for those who are totally incapable of raising their minds to the contemplation of the invisible God of nature, yet repeatedly urge the relinquishment of the rites of idol worship, and the adoption of a purer system of religion, on the express grounds, that the observance of idolatrous rites can never be productive of eternal beatitude. These are left to be practised by such persons only as, notwithstanding the constant teaching of spiritual guides,

cannot be brought to see perspicuously the majesty of God through the works of nature.

The public will, I hope, be assured that nothing but the natural inclination of the ignorant towards the worship of objects resembling their own nature, and to the external forms of rites palpable to their grosser senses, joined to the self-interested motives of their pretended guides, has rendered the generality of the Hindoo community (in defiance of their sacred books) devoted to idol worship;—the source of prejudice and superstition, and of the total destruction of moral principle, as countenancing criminal intercourse,* suicide,† female murder,‡ and human sacrifice. Should my labours prove in any degree the means of diminishing the extent of those evils, I shall ever deem myself most amply rewarded.

• Vide Defence of Hindoo Theism.

† Vide Introduction to the Cena-Upanishad.

‡ Vide Treatise on Widow-burning.

THE
MOONDUK-OPUNISHUD
OF THE
UTHURVU-VED.

BRUHMA, the greatest of celestial deities, and executive creator and preserver of the world, came into form; he instructed Uthurvū, his eldest son, in the knowledge respecting the Supreme Being, on which all sciences rest. Uthurvū communicated formerly to Ungir what Bruhmā taught him: Ungir imparted the same knowledge to one of the descendants of Bhurudwaju, *called* Sutyuvahu, who conveyed the doctrine so handed down to Ungirus. Shounuku, a wealthy householder, having in the prescribed manner approached Ungirus, asked, “Is there any being by whose knowledge alone the whole universe may be *immediately* known? He (*Ungirus*) then replied: “Those who have a thorough knowledge of the Veds, say that it should be understood that there are two sorts of knowledge; one superior, and the other inferior: There are the Rig-ved, Ujoor-ved, Samu-ved, and Uthurvū-ved; and also *their subordinate parts, consisting of* Shiksha, or a treatise on pronunciation; Kulpu, or the science that teaches the details of rites according to the different branches of

the Veds; Vyákurnu, or grammar; Nirookti, or explanation of the peculiar terms of the Veds; Ch,hundus, or prosody; and Jyotish, or astronomy: *which all belong to the inferior kind of knowledge.* Now the superior kind *is conveyed by the Oopunishuds* and is that through which absorption into the eternal Supreme Being may be obtained. That Supreme Being *who is the subject of the superior learning*, is beyond the apprehension of the senses, and out of the reach of the corporeal organs of action, and is without origin, colour, or magnitude; and has neither eye nor ear, nor has he hand or foot. He is everlasting, all-pervading, omnipresent, absolutely incorporeal, unchangeable, and it is he whom wise men consider as the origin of the universe;—In the same way as the cobweb is created and absorbed by the spider *independently of exterior origin*, as vegetables proceed from the earth, and hair and nails from animate creatures, so the Universe is produced by the eternal Supreme Being.

From his omniscience the Supreme Being resolves to create the Universe;—Then nature, *the apparent cause of the world*, is produced by him;—From her the prior operating sensitive particle of the world, styled Bruhmá, the source of the faculties, proceeds. *From the faculties* the five elements *are produced; thence spring* the seven divisions of the world, whereon ceremonial rites, with their consequences, are brought forth. By him who knows all things, collectively and distinctly, whose knowledge and will are the only means of all his actions, Bruhmá, name, and form, and all that vegetates are produced.

End of the first Section of the 1st Moondukum.

Those rites,* the prescription of which wish men, such as *Vushisthu*, and others found in the Veds, are truly the means of producing good consequences. They have been performed in various manners by three sects among Brahmuns, namely, *Udhuryoo*, or those who are well versed in the *Ujoor-ved*; *Oodgata*, or the sect who know thoroughly the *Samu-ved*; and *Hota*, those *Bruhmun*s that have a perfect knowledge of the *Rig-ved*. You all continue to perform them, as long as you feel a desire to enjoy gratifications attainable from them. This practice of performing rites is the way which leads you to the benefits you expect to derive from your works.

Fire being augmented when its flame waves, the observer of rites shall offer oblations to deities in the middle of the waving flame.

If observance of the sacred fire be not attended with the rites required to be performed on the days of new and full moon, and during the four months of the rains, and in the autumn and spring; and be also not attended with hospitality and due regard to time or the worship of *Vushyudev*, and be fulfilled without regard to prescribed forms, it will deprive the worshipper of the enjoyments which he might otherwise expect in his seven future mansions.

Kalee, *Kuralee*, *Munojuvá*, *Soolo-hitá*, *Soodho-om-rurná*, *Sphoolinginee*, *Veshwuroochee*, are the seven names of the seven waving points of the flame.

He who offers oblations at the prescribed time in

In the beginning of this section, the author treats of the subject of the inferior knowledge; and in the conclusion he introduces that of the superior doctrine, which he continues throughout the whole *Oopunishad*.

those illuminating and waving points of fire, is carried by the oblations so offered through the rays of the Sun to the Heaven where Indru, prince of the celestial gods, reigns. The illuminating oblations, while carrying the observer of rites through the rays of the Sun, *invite him to heaven, saying*, “Come in ! come in !” and entertaining him with pleasing conversation, and treating him with veneration, say to him, “This is the summit of the heavens, the fruit of your good works.”

The eighteen members of rites and sacrifices, *void of the true knowledge*, are infirm and perishable: Those ignorant persons who consider them as the source of real bliss, shall, after the enjoyment of future gratification, undergo transmigrations. Those fools who, immersed in ignorance, *that is, the foolish practice of rites*, consider themselves to be wise and learned, wander about, repeatedly subjecting themselves to *birth, disease, death, and other pains*, like blind men when guided by a blind man.

Engaged in various manners of rites and sacrifices, the ignorant are sure of obtaining their objects: but as the observers of such rites, from their excessive desire of fruition, remain destitute of a knowledge of God, they, afflicted with sorrows, descend to this world after the time of their celestial gratification is expired. Those complete fools believe, that the rites prescribed by the Veds in performing sacrifices, and those laid down by the Smrities at the digging of wells and other pious liberal actions, are the most beneficial, and have no idea that a knowledge *of, and faith in God*, are the only true sources of bliss: They after death, having enjoyed the consequence of such rites on the summit of heaven,

transmigrate in the human form, or in that of inferior animals, or of plants.

Mendicants and hermits, who residing in forests, live upon alms, as well as *householders* possessed of a portion of wisdom, practising religious austerities, the worship of Brahmá and others, and exercising a control over the senses, freed from sins, ascend through the northern path* to the highest part of heaven, where the immortal Brahmá, who is coeval with the world, assumes *his supremacy*.

Having taken into serious consideration the perishable nature of all objects *within the world*, which are acquirable from human works, a Brahmun shall cease to desire them; reflecting within himself, that nothing *which is obtained through perishable means* can be expected to be eternal: hence what use of rites? He then, with a view to acquire a knowledge of superior learning, shall proceed, with a load of wood in his hand, to a spiritual teacher who is versed in the doctrines of the Veds, and has firm faith in God. The wise teacher shall properly instruct his pupil so devoted to him, freed from the importunities of external senses, and possessed of tranquillity of mind, in the knowledge through which he may know the eternal Supreme Being.

End of the first Moondukum.

According to Hindoo theologians, there are two roads that lead to distinct heavens, one northern, the other southern. The former is the path to the habitation of Bruhma and the superior gods, and the latter to the heaven of Indru and the other inferior deities.

He, *the subject of the superior knowledge*, alone is true. As from a blazing fire thousands of sparks of the same nature proceed, so from the eternal Supreme Being (O beloved pupil) various souls come forth, and again they return into him.—He is immortal, and without form or figure, omnipresent, pervading external and internal objects, unborn, without breath or individual mind, pure and superior to eminently exalted nature.

From him the first sensitive particle, or the seed of the universe, individual intellect, all the senses and their *objects*, also vacuum, air, light, water, and the earth which contains all things, proceed.

Heaven is his head, and the Sun and Moon are his eyes; space is his ears, the celebrated Veds are his speech; air is his breath, the world is his intellect, and the earth is his feet; *for* he is the soul of the whole universe.

By him the sky, which is illuminated by the Sun, *is produced*; clouds, which have their origin from the effects of the Moon, *accumulating them in the sky*, bring forth vegetables in the earth; Man imparts the essence *drawn from these vegetables*, to Woman; *then through the combination of such physical causes*, numerous offspring come forth from the omnipresent Supreme Being.

From him all the texts of the Veds, consisting of verses, musical compositions, and prose, proceed; *in like manner by him* are produced Deeksha, or certain preliminary ceremonies, and sacrifices, without sacrificial posts or with them; *fees* lastly, offered in sacrifices, time, and the principal person who institutes the performance of sacrifices and defrays their expences;

as well as future mansions, where the Moon effects purification and where the Sun *shines*.—By him Gods of several descriptions, all celestial beings subordinate to those Gods, mankind, animals, birds, both breath and peditum, wheat and barley, austerity, conviction, truth, duties of ascetics, and *rules* for conducting human life, were created.—From him seven individual senses within the head proceed, as well as their seven respective inclinations towards their objects, their seven objects, and ideas acquired through them, and their seven organs (*two eyes, two ears, the two passages of nose and mouth*), in which those senses are situated in every living creature, and which never cease to act except at the time of sleep.

From him, oceans and all mountains proceed, and various rivers flow: all vegetables, tastes, (*consisting of sweet, salt, pungent, bitter, sour, and astringent*) united with which the visible elementary substance encloses the corpuscle situate in the heart.*—The Supreme existence is himself all—rites as well as their rewards: He therefore is the Supreme and Immortal: He who knows him (O beloved Pupil) as residing in the hearts of *all animate Beings*, disentangles the knot of ignorance in this world.

End of the first section of the second Moondukum.

This corpuscle is supposed to be constituted of all the various elements that enter into the composition of the animal frame. Within it the soul has its residence, and acting upon it, operates through its medium in the whole system. To this corpuscle the soul remains attached through all changes of being, until finally absorbed into the supreme intelligence.

God, as being resplendent and most proximate *to all creatures*, is styled the operator in the heart; he is great and all-sustaining; for on him rest all existences, such as those that move, those that breathe, those that twinkle, and those that do not. Such is God. You all contemplate him as the support of all objects, visible and invisible, the chief end *of human pursuit*. He surpasses all human understanding, and is the most pre-eminent. He, who irradiates *the Sun and other bodies*, who is smaller than an atom, larger *than the world*, and in whom is the abode of all the divisions of the universe, and of all their inhabitants, is the eternal God; the origin of breath, speech, and intellect, as well *as of all the senses*. He, *the origin of all the senses*, the true and unchangeable Supreme Being, should be meditated upon; and do thou (O beloved pupil) apply constantly thy mind to him. Seizing the bow found in the Oopunishuds, the strongest of weapons, man shall draw the arrow (*of the soul*), sharpened by the constant application of mind *to God*. Do thou (O pupil), *being in the same practice*, withdrawing all *the senses from worldly objects*, through the mind directed towards the Supreme Being, hit the mark which is the eternal God. The word Om, *signifying God*, is represented as the bow, the Soul as the arrow, and the Supreme Being as its aim, which a man of steady mind should hit: he then shall be united to God as the arrow to its mark. In God, heaven, earth, and space reside, and also intellect, with breath and all the senses. Do you strive to know solely the ONE Supreme Being, and forsake all other discourse; because this (*a true knowledge respect-*

ing God) is the only way to eternal beatitude. The veins of the body are inserted into the heart, like the radius of a wheel into its nave. There the Supreme Being, as the origin of the notion of individuality, and of its various circumstances, resides; Him through the help of Om, you all contemplate. Blessed be ye in crossing over the ocean of dark ignorance to absorption into God. He who knows the universe collectively and distinctively, whose majesty is fully evident in the world, operates within the space of the heart, his luminous abode.

He is perceptible only by intellect; and removes the breath and corpuscule, *in which the soul resides*, from one substance to another; supporting intellectual faculties, he is seated in the heart: Wise men acquire a knowledge of him, who shines eternal, and the source of all happiness, through the pure knowledge *conveyed to them by the Veds and by spiritual fathers*.—God, who is all in all, being known to man as the origin of intellect and self-consciousness, every desire of the mind ceases, all doubts are removed, and effects of the good or evil actions committed, now or in preceding shapes, are totally annihilated. The Supreme Being, free from stain, devoid of figure or form, and entirely pure, the light of all lights, resides in the heart, his resplendently excellent seat: those *discriminating men*, who know him *as the origin of intellect and of self-consciousness*, are possessed of the real notion of God. Neither the sun nor the moon, nor yet the stars, can throw light on God: even the illuminating lightning cannot throw light upon him, much less can limited fire give him light: but they all imitate him, and all

borrow their light from him.—God alone is immortal: he extends before, behind, to the right, to the left, beneath and above. He is the Supreme, and all in all.

End of the 2d Moondukum.

Two birds (*meaning God and the soul*), cohabitant and co-essential, reside unitedly in one tree, *which is the body*. One of them (*the soul*) consumes the variously tasted fruits of its actions; but the other (*God*), without partaking of them, witnesses *all events*.

The soul so pressed down in the body, being deluded with ignorance, grieves at its own insufficiency; but when it perceives its cohabitant, the adorable Lord *of the universe*,* the origin of itself, and his glory, it feels relieved from grief and infatuation. When a wise man perceives the resplendent God, the Creator and Lord *of the universe*, and the omnipresent prime cause, he then, abandoning the consequences of good and evil works, becomes perfect, and obtains entire absorption. A wise man knowing God as perspicuously residing in all creatures, forsakes all idea of duality; *being convinced that there is only one real existence, which is God*. He then directs all his senses towards God alone, the origin of self-consciousness, and on him exclusively he places his love, abstracting at the same time his mind

* The difference between God, the intellectual principle, and the Soul, the individual intellect, subsists as long as the idea of self-individuality is retained; like the distinction between finite and infinite space, which ceases as soon as the idea of particular figure is done away.

from all worldly objects by constantly applying it to God: the person so devoted is reckoned the most perfect among the votaries of the Deity.—Through strict veracity, the uniform direction of mind and senses, and through notions acquired from spiritual teachers, as well as by abstinence from sexual indulgence, Man should approach God, who, full of splendour and perfection, works in the heart; and to whom only the votaries freed from passion and desire can approximate.

He who practises veracity prospers, and not he who speaks untruths: the way to eternal beatitude is open to him who without omission speaketh truth. This is that way through which the saints, extricated from all desires, proceed to the supreme existence, the consequence of the observance of truth. He is great and incomprehensible by the senses, and consequently his nature is beyond human conception. He, though more subtle than vacuum itself, shines in various ways—*From those who do not know him*, he is at a greater distance than the limits of space, and *to those who acquire a knowledge of him*, he is most proximate; and while residing in animate creatures he is perceived obscurely *by those who apply their thoughts to him*. He is not perceptible by vision, nor is he describable by means of speech: neither can he be the object of any of the other organs of sense; nor can he be conceived by the help of austerities or religious rites: but a person whose mind is purified by the light of true knowledge, through incessant contemplation, perceives him the most pure God. Such is the invisible Supreme Being: he should be observed in the heart,

wherein breath, consisting of five species, rests. The mind being perfectly freed from impurity, God who spreads over the mind and all the senses, imparts a knowledge of himself to the heart.

A pious votary of God obtains whatever division of the world, and whatever desirable object he may wish to acquire *for himself or for another* : therefore any one, who is desirous of honour and advantage, should revere him.

End of the 1st Section of the 3d Moondukhum.

Those wise men who, abandoning all desires, revere the devotee who has acquired a knowledge of the supreme exaltation of God, on whom the whole universe rests, and who is perfect and illuminates every where, will never be subjected to further birth.

He who, contemplating the various effects of objects visible or invisible, feels a desire to obtain them, shall be born again with those feelings : but the man satisfied with a knowledge of and faith in God, blessed by a total destruction of ignorance, forsakes all such desires even during his life.

A knowledge of God, *the prime object*, is not acquirable from study of the Veds, nor through retentive memory, nor yet by continual hearing of spiritual instruction : but he who seeks to obtain a *knowledge* of God is gifted with it, God rendering himself conspicuous to him.

No man *deficient in faith or discretion* can obtain a knowledge of God ; nor can even he who possesses wisdom mingled with the desire of fruition, gain it : but

the soul of a wise man who, through firm belief, prudence, and pure understanding, not biassed by worldly desire, seeks for knowledge, will be absorbed into God.

The saints who, wise and firm, were satisfied solely with a knowledge of God, assured of the soul's divine origin, exempt from passion, and possessed of tranquillity of mind, having found God the omnipresent every where, have after death been absorbed into him; *even as limited extension within a jar is by its destruction united to universal space.* All the votaries who repose on God alone their firm belief, originating from a knowledge of the Vedant, and who, by forsaking religious rites, obtain purification of mind, being continually occupied in divine reflections during life, are at the time of death entirely freed from ignorance and absorbed into God. On the approach of death, the elementary parts of their body, being fifteen in number, unite with their respective origins: their corporeal faculties, *such as vision and feeling, &c.* return into their original sources, *the sun and air, &c.* The consequences of their works, together with their souls, are absorbed into the supreme and eternal spirit, *in the same manner as the reflection of the sun in water returns to him on the removal of the water.* As all rivers flowing into the ocean disappear and lose their respective appellations and forms, so the person who has acquired a knowledge of and faith in God, freeing himself from the subjugation of figure and appellation, is absorbed into the supreme immaterial and omnipresent existence.

He who acquires a knowledge of the Supreme Being *according to the foregoing doctrine*, shall inevitably be absorbed into him, *surmounting all the obstacles that he*

may have to encounter. None of his progeny will be destitute of a true knowledge of God. He escapes from mental distress and from evil propensities; he is also relieved from the ignorance which occasions the idea of duality. This is the true doctrine inculcated throughout the foregoing texts, and which a man should impart to those who are accustomed to perform good works, conversant in the Veds, and inclined toward the acquisition of the knowledge of God, and who themselves, with due regard, offer oblations to sacred fire; and also to those who have continually practised Shirobrutu, a certain observance of the sacred fire. This is the true divine doctrine, in which Ungirvas instructed his pupil *Shounuku*, which a person not accustomed to devotion should not study.

Salutation to the knowers of God !

TRANSLATION
OF THE
C É N A U P A N I S H A D,

One of the Chapters of the

S Á M A V É D A ;

ACCORDING TO THE GLOSS OF THE CELEBRATED

SHANCARÁCHÁRYA :

ESTABLISHING THE

UNITY AND THE SOLE OMNIPOTENCE OF THE SUPREME BEING ;

AND THAT

H E A L O N E

IS THE OBJECT OF WORSHIP.

CALCUTTA :

1828.

INTRODUCTION.

SINCE my publication of the abridgment of the *Vedānta*, containing an exposition of all the *Véds* as given by the great VYAS, I have, for the purpose of illustrating and confirming the view that he has taken of them, translated into Bengalee the principal chapters of the Véds, as being of unquestionable authority amongst all Hindoos. This work will, I trust, by explaining to my countrymen the real spirit of the Hindoo Scriptures, which is but the declaration of the unity of God, tend in a great degree to correct the erroneous conceptions, which have prevailed with regard to the doctrines they inculcate. It will also, I hope, tend to discriminate those parts of the Véds which are to be interpreted in an allegorical sense, and consequently to correct those exceptionable practices, which not only deprive Hindoos in general of the common comforts* of society, but also lead them fre-

A Hindoo of cast can only eat once between sunrise and sunset—cannot eat dressed victuals in a boat or ship—nor clothed—nor in a tavern—nor any food that has been touched by a person of a different cast—nor if interrupted while eating, can he resume his meal.

quently to self-destruction,* or to the sacrifice† of the lives of their friends and relations.

It is with no ordinary feeling of satisfaction that I have already seen many respectable persons of my countrymen, to the great disappointment of their interested spiritual guides, rise superior to their original prejudices, and enquire into the truths of religion. As many European gentlemen, especially those who interest themselves in the improvement of their fellow-creatures, may be gratified with a view of the doctrines of the original work, it appeared to me that I might best contribute to that gratification, by translating a few chapters of the Ved into the English language, which I have accordingly done, and now submit them to their candid judgment. Such benevolent people will, perhaps, rise from a perusal of them with the conviction, that in the most ancient times the inhabitants of this part of the globe (at least the more intelligent class) were not unacquainted with metaphysical subjects; that allegorical language or description was very frequently employed to represent the attributes of the Creator, which were sometimes designated as independent existences; and that, however suitable this method might be to the refined understandings of men of learning, it had the most mischievous effect when lite-

* As at Prayaga, Gunga Sagar, and under the wheels of the car of Jagannath.

† As, for instance, persons whose recovery from sickness is supposed to be doubtful, are carried to die on the banks of the Ganges. This is practised by the Hindoos of Bengal only, the cruelty of which affects even Hindoos of Behar, Ilahabad, and all the upper provinces.

ture and philosophy decayed, producing all those absurdities and idolatrous notions which have checked, or rather destroyed, every mark of reason, and darkened every beam of understanding.

The Véd from which all Hindoo literature is derived is, in the opinion of the Hindoos, an inspired work, coeval with the existence of the world. It is divided into four parts, *viz.* Rig, Yajur, Sam, and At'harva; these are again divided into several branches, and these last are subdivided into chapters. It is the general characteristic of each Véd, that the primary chapters of each branch treat of astronomy, medicine, arms, and other arts and sciences. They also exhibit allegorical representations of the attributes* of the Supreme Being, by means of earthly objects, animate or inanimate, whose shapes or properties are analogous to the nature of those attributes, and pointing out the modes of their worship, immediately, or through the medium of fire. In the subsequent chapters the unity of the Supreme Being as the sole ruler of the universe, is plainly inculcated, and the mode of worshipping him particularly directed. The doctrine of a plurality of gods and goddesses laid down in the preceding chapters is not only controverted, but reasons assigned for its introduction; for instance, that the worship of the Sun and Fire, together with the whole allegorical system, were only inculcated for the sake of those whose limited understandings rendered them incapable

* It is my intention to give, with the blessing of God, in my next publication, an account of the relation betwixt those attributes and the allegorical representations used to denote them.

of comprehending and adoring the invisible Supreme Being; so that such persons might not remain in a brutified state, destitute of all religious principles. Should this explanation given by the Véd itself, as well as by its celebrated commentator Vyas, not be allowed to reconcile those passages which are seemingly at variance with each other, as those that declare the unity of the invisible Supreme Being, with others which describe a plurality of independent visible Gods, the whole work must, I am afraid, not only be stripped of its authority, but be looked upon as altogether unintelligible.

I have often lamented that, in our general researches into theological truth, we are subjected to the conflict of many obstacles. When we look to the traditions of ancient nations, we often find them at variance with each other; and when, discouraged by this circumstance, we appeal to reason as a surer guide, we soon find how incompetent it is, alone, to conduct us to the object of our pursuit. We often find that, instead of facilitating our endeavours or clearing up our perplexities, it only serves to generate an universal doubt, incompatible with principles on which our comfort and happiness mainly depend. The best method perhaps, is, neither to give ourselves up exclusively to the guidance of the one or the other; but by a proper use of the lights furnished by both, endeavour to improve our intellectual and moral faculties, relying on the goodness of the Almighty Power, which alone enables us to attain that which we earnestly and diligently seek for.

THE
C É N A U P A N I S H A D
OF THE
S A M A V É D A.

1st. Who is he [*asks a pupil of his spiritual father*] under whose sole will the intellectual power makes its approach *to different objects*? Who is he under whose authority *breath*, the primitive *power in the body*, makes its operation? Who is he by whose direction language is *regularly* pronounced? And who is that immaterial being that applies vision and hearing *to their respective objects*?

2d. He, [*answers the spiritual parent,*] who is the sense of the sense of hearing; the intellect of the intellect; the essential cause of language; the breath of breath; the sense of the sense of vision;—this is the being *concerning whom you would enquire*. Learned men having relinquished *the notion of self-independence. and self-consideration. from knowing the Supreme understanding to be the sole source of sense*, enjoy everlasting beatitude after their departure from this world.

3d. Hence no vision can approach him, no language can describe him, no intellectual power can compass or determine him. We know nothing of how the Supreme Being should be explained: he is beyond all that is within the reach of comprehension, and also

beyond nature, which is above conception. Our ancient *spiritual parents* have thus explained him to us.

4th. He alone who has never been described by language, and who directs language *to its meaning*, is the Supreme Being, and not any specified thing which men worship: know THOU this.

5th. He alone whom understanding cannot comprehend, and who, as said *by learned men*, knows the real nature of understanding, is the Supreme Being, and not any specified thing which men worship: know THOU this.

6th. He alone whom no one can conceive by vision, and by whose superintendence every one perceives the objects of vision, is the Supreme Being, and not any specified thing which men worship: know THOU this.

7th. He alone whom no one can hear through the sense of hearing, and who knows the real nature of the sense of hearing, is the Supreme Being, and not any specified thing which men worship: know THOU this.

8th. He alone whom no one can perceive through the sense of smelling, and who applies the sense of smelling *to its objects*, is the Supreme Being, and not any specified thing which men worship: know THOU this.

9th. If you [*continues the spiritual parent*], *from what I have stated*, suppose and say that "I know the Supreme Being thoroughly," you in truth know very little of the Omnipresent Being; and any conception of that Being, which you limit to your powers of sense, is not only deficient, but also his description which you extend to *the* bodies of the celestial gods

is also imperfect;* you consequently should enquire into the true knowledge of the Supreme Being. *To this the pupil replies* : “ I perceive that *at this moment* I begin to know God.”

10th. “ Not that I suppose,” *continues he*, “ that I “ know God thoroughly, nor do I suppose that I do “ not know him at all; as, among us, he who knows the “ meaning of the above-stated assertion is possessed “ of the knowledge respecting God; *viz.* that I “ neither know him thoroughly, nor am entirely ignorant of him.”

11th. [*The Spiritual Father again resumes* :] He who believes that he cannot comprehend God *does* know him; and he who believes that he can comprehend God *does not* know him : as men of perfect understanding acknowledge him to be beyond comprehension; and men of imperfect understanding suppose him to be within the reach of their simplest perception.

12th. The notion of the sensibility of bodily organs, *which are composed of insensible particles*, leads to the notion of God; which notion alone is accurate, and tends to everlasting happiness. Man gains, by self exertion, the power of acquiring knowledge respecting God, and through the same acquisition he acquires eternal beatitude.

13th. Whatever person has, *according to the above stated doctrine*, known God, is really happy, and whoever

* The sum of the notion concerning the Supreme Being given in the Vedant, is, that he is “ the soul of the universe;” and bears the same relation to all material extension that a human soul does to the individual body with which it is connected.

has not known him is subjected to great misery. Learned men, having reflected on the Spirit of God extending over all moveable as well as immoveable creatures, after their departure from this world are absorbed into the Supreme Being.

In a battle between the celestial gods and the demons, God obtained victory over the latter, in favour of the former (or properly speaking, God enabled the former to defeat the latter); but, upon this victory being gained, the celestial gods acquired their respective dignities, and supposed that this victory and glory were entirely owing to themselves. The Omnipresent Being, having known their boast, appeared to them with an appearance beyond description.*

They could not know what adorable appearance it was: they, *consequently*, said to fire, *or properly speaking the god of fire*: "Discover thou, O god of fire, what adorable appearance this is." His reply was, "I shall." He proceeded fast to that adorable appearance, which asked him, "Who art thou?" He then answered, "I am fire, and I am the origin of the Véd;" *that is, I am a well-known personage.* The Supreme Omnipotence, upon being thus replied to, asked him *again*, "What power is in so celebrated a person as thou art?" He replied, "I can burn to ashes all that exists in the world." The Supreme Being then having laid a

* In the Ukhika it is said that those powers of the Divinity, which produce agreeable effects and conduce to moral order and happiness, are represented under the figure of celestial Gods, and those attributes, from which pain and misery flow, are called Demons and step-brothers of the former, with whom they are in a state of perpetual hostility.

straw before him, said to him, "Canst thou burn this straw?" The god of fire approached the straw, but could not burn it, though he exerted all his power: He then *unsuccessfully* retired and *told the others*, "I have been unable to discover what adorable appearance this is." Now they all said to wind (*or properly to the god of wind*), "Discover thou, O god of wind, what adorable appearance this is." His reply was, "I shall." He proceeded fast to that adorable appearance, which asked him, "Who art thou?" He then answered, "I am wind, and I pervade unlimited space;" *that is, I am a well-known personage*. The Supreme Being *upon being* thus replied to, asked him *again*, "What power is in so celebrated a person as thou art?" He replied, "I can uphold all that exists in the world." The Supreme Being then having laid a straw before him, said to him, "Canst thou uphold this straw?" The god of wind approached the straw, but could not hold it up, though he exerted all his power. He then *unsuccessfully* retired and *told the others*, "I have been unable to discover what adorable appearance this is." Now they all said to the god of atmosphere, "Discover thou, O revered god of atmosphere, what adorable appearance this is." His reply was, "I shall." He proceeded fast to that adorable appearance, which vanished from his view. He met at the same spot a woman, *the goddess of instruction*, arrayed in golden robes in the shape of the most beautiful Uma.* He asked, "What was that adorable appearance?" She replied, "It was the Supreme

* The wife of Siva.

“ Being owing to whose victory you are all advanced “ to exaltation.” The god of atmosphere, from her instruction, knew that it was the Supreme Being *that had appeared to them. He at first communicated that information to the gods of fire and of wind.* As the gods of fire, wind, and atmosphere had approached to the adorable appearance, and had perceived it, and also as they had known, prior to *the others*, that it was indeed God *that appeared to them*, they seemed to be superior to the other gods. As the god of atmosphere had approached to the adorable appearance, and perceived it, and also as he knew, prior to *every one of them*, that it was God *that appeared to them*, he seemed not only superior to every other god, but also, *for that reason*, exalted above the gods of fire and wind.

The foregoing is a divine figurative representation of the Supreme Being ; meaning that in one instant he shines at once *over all the universe* like the illumination of lightning ; and in another, that he disappears as quick as the twinkling of an eye. Again it is represented of *the Supreme Being*, that *pure* mind conceives that it approaches to him as nearly as possible : Through the same pure mind the pious man thinks of him, and consequently application of the mind to him is repeatedly used. That God, *who alone in reality has no resemblance, and to whom the mind cannot approach*, is adorable by all living creatures ; he is therefore called “ *adorable* ;” he should, *according to the prescribed manner*, be worshipped. All creatures revere the person who knows God in the manner thus described. The pupil *now says*, “ Tell me, O Spiritual “ Father, the Upanishad, or the principal part of the

“Véd.” The *Spiritual Father* makes this answer, “I
“ have told you the principal part of the Véd, which
“ relates to God alone, and, indeed told you the Upani-
“ shad, of which, austere devotion, control over the
“ senses, performance of religious rites, and the remain-
“ ing parts of the Véd, as well as those sciences that
“ are derived from the Véds, are *only* the feet; and
“ whose altar and support is truth.” He, who under-
stands it as thus described, having relieved himself from
sin, acquires eternal and unchangeable beatitude.

TRANSLATION
OF THE
KUT'H-OPUNISHUD
OF THE
UJOOR-VED,
ACCORDING TO THE GLOSS OF THE CELEBRATED
SUNKURACHARYU.

P R E F A C E.

IN pursuance of my attempt to render a translation of the complete Vedant, or the principal parts of the Veds, into the current languages of this country, I had some time ago the satisfaction of publishing a translation of the Kut'h-opunishud of the Ujoor-ved into Bengalee; and of distributing copies of it as widely as my circumstances would allow, for the purpose of diffusing Hindoo Scriptural knowledge among the adherents of that religion. The present publication is intended to assist the European community in forming their opinion respecting Hindoo Theology, rather from the matter found in their doctrinal scriptures, than from the Poorans, moral tales, or any other modern works, or from the superstitious rites and habits daily encouraged and fostered by their self-interested leaders.

This work not only treats polytheism with contempt and disdain, but inculcates invariably the unity of God as the intellectual principle, the sole origin of individual intellect, entirely distinct from matter and its affections; and teaches also the mode of directing the mind to him.

A great body of my countrymen, possessed of good understandings, and not much fettered with prejudices, being perfectly satisfied with the truth of the doctrines contained in this and in other works, already laid by me before them, and of the gross errors of the peurile sys-

tem of idol worship which they were led to follow, have altered their religious conduct in a manner becoming the dignity of human beings; while the advocates of idolatry and their misguided followers, over whose opinions prejudice and obstinacy prevail more than good sense and judgment, prefer custom and fashion to the authorities of their scriptures, and therefore continue, under the form of religious devotion, to practise a system which destroys, to the utmost degree, the natural texture of society, and prescribes crimes of the most heinous nature which even the most savage nations would blush to commit, unless compelled by the most urgent necessity.* I am, however, not without a sanguine hope that, through Divine Providence and human exertions, they will sooner or later avail themselves of that true system of religion which leads its observers to a knowledge and love of God, and to a friendly inclination towards their fellow-creatures, impressing their hearts at the same time with humility and charity, accompanied by independence of mind and pure sincerity. Contrary to the code of idolatry, this system defines sins as evil thoughts proceeding from the heart, quite unconnected with observances as to diet and other matters of form. At any rate, it seems to me that I cannot better employ my time than in an endeavour to illustrate and maintain truth, and to render service to my fellow-labourers, confiding in the mercy of that Being to whom the motives of our actions and secrets of our hearts are well known.

* Vide the latter end of the Introduction to the Moonduk Opnishud.

KUTH-OPUNISHUD.

DESIROUS of future fruition, Bajushrubusu performed the sacrifice *Vishwujit*, at which he distributed all his property. He had a son named Nuchiketa. Old and infirm cows being brought by the father as fees to be given to attending priests, the youth was seized with compassion, reflecting within himself, "He who gives
" to attending priests such cows as are no longer able
" to drink water or to eat grass, and are incapable of
" giving further milk or of producing young, is carried
" to that mansion where there is no felicity whatever."

He then said to his father, "To whom, O father, wilt thou consign me over in lieu of these cows?" and repeated the same question a second and a third time.

Enraged with his presumption, the father replied to him, "I shall give thee to Yumu" (the god of death). The youth then said to himself, "In the discharge of my
" duties as a son, I hold a foremost place among many
" sons or pupils of the first class, and I am not inferior
" to any of the sons or pupils of the second class:
" whether my father had a previous engagement with
" Yumu, which he will now perform by surrendering
" me to him, or made use of such an expression through
" anger, I know not." The youth finding his father afflicted with sorrow, said, "Remember the meritorious

“conduct of our ancient *forefathers*, and observe the
 “virtuous acts of cotemporary good men. *Life is too*
 “*short to gain advantages by means of falsehood or breach*
 “*of promise*; as man like a plant is easily destroyed,
 “and again like it puts forth its form. *Do you there-*
 “*fore surrender me to Yumu according to your promise.*”
 The youth *Nuchiketa*, by permission of his father, went
 to the habitation of *Yumu*. After he had remained there
 for three days without food or refreshment, *Yumu* returned
 to his dwelling, and was thus addressed by his family :
 “A Brahmun entering a house as a guest is like fire;
 “good householders, therefore, extinguish his anger by
 “offering him water, a seat, and food. Do thou, O
 “*Yumu*! present him with water. A man deficient
 “in wisdom suffers his hopes, his sanguine expecta-
 “tions of success, his improvement from associating
 “with good men, the benefit which he might derive
 “from his affable conversation, and the fruits produced
 “by performance of prescribed sacrifices, and also by
 “digging of wells and other pious liberal actions, as
 “well as all his sons and cattle, to be destroyed, should
 “a Brahmun happen to remain in his house without
 “food.”

Yumu being thus admonished by his family, approached
Nuchiketa and said to him; “As thou, O Brahmun!
 “hast lived in my house, a revered guest, for the space
 “of three days and nights without food, I offer thee
 “reverence in atonement, so that bliss may attend me;
 “and do thou ask three favours of me as a recompense
 “for what thou hast suffered while dwelling in my house
 “during these three days past.” *Nuchiketa* then made
 this as his first request, saying, “Let, O *Yumu*! my

“ father Gotum’s apprehension *of my death* be removed,
 “ his tranquillity of mind be restored, his anger against
 “ me extinguished, and let him recognise me *on my re-*
 “ *turn*, after having been set free by thee. This is the
 “ first of three favours which I ask of thee.” Yumu
then replied :

“ *Thy father*, styled Ouddaluki and Arooni, shall
 “ have the same regard for you as before ; so that, being
 “ assured of thy existence, he shall, through my
 “ power, repose the remaining nights *of his life* free
 “ from sorrow, after having seen thee released from
 “ the grasp of death.” Nuchiketa then made his
 second request. “ In heaven, where there is no fear
 “ whatsoever, and where even thou, O Yumu ! canst
 “ not *always exercise thy authority*, and where, there-
 “ fore, none dread *thy power*, so much as weak mortals
 “ of the earth, the soul, unafflicted either by thirst
 “ or hunger, and unmolested by sorrow, enjoys gra-
 “ tification. As thou, O Yumu ! dost possess know-
 “ ledge respecting fire which is the means of attain-
 “ ing heaven, do thou instruct me, who am full of
 “ faith, in that knowledge ; for, those who enjoy
 “ heaven, owing to their observance of sacred fire,
 “ are endowed with the nature of celestial deities.
 “ This I ask of thee, as the second favour which
 “ thou hast offered.” Yumu replied : “ Being pos-
 “ sessed of a knowledge of fire, the means that lead to
 “ the enjoyment of heavenly gratifications, I impart it
 “ to thee ; which do thou attentively observe. Know
 “ thou fire, as means to obtain various mansions in
 “ heaven, as the support *of the world*, and as residing
 “ in the body.”

Yumu explained to Nuchiketa the nature of fire, as being prior to all creatures, and also the particulars of the bricks and their number, which are requisite in forming the sacred fire, as well as the mode of preserving it. The youth repeated to Yumu these instructions exactly as imparted to him; at which Yumu being pleased, again spoke.

The liberal-minded Yumu, satisfied with Nuchiketa, thus says: "I shall bestow on thee another favour, *which is*, that this sacred fire shall be styled after thy name; and accept thou this valuable and various-coloured necklace. Receiving instructions from parents and spiritual fathers, a person who has thrice collected fire, *as prescribed in the Ved*, and also has been in habits of performing sacrifices, studying the Veds, and giving alms, is not liable to repeated birth and death: he, having known and contemplated fire as originating from Bruhmá, possessing superior understanding, full of splendour, and worthy of praise, enjoys the highest fruition. A wise worshipper of sacred fire, who, understanding the three things prescribed, has offered oblation to fire, surmounting all afflictions during life, and extricated from sorrow, will enjoy gratifications in heaven.

"This, O Nuchiketa! is that knowledge of sacred fire, the means of obtaining heaven, which thou didst require of me as the second favour; men shall call it after thy name. Make, O Nuchiketa! thy third request."

Nuchiketa then said: "Some are of opinion that after man's demise existence continues, and others

“ say it ceases. Hence a doubt has arisen *respecting*
“ *the nature of the soul*; I therefore wish to be in-
“ structed by thee in this matter. This is the last
“ of the favours thou hast offered.” *Yumu replied* :
“ Even gods have doubted and disputed on this sub-
“ ject; which being obscure, never can be thorough-
“ ly comprehended: Ask, O Nuchiketa! another
“ favour *instead of this*. Do not thou take advan-
“ tage of my promise, but give up this request.”
Nuchiketa replied : “ *I am positively informed that*
“ Gods entertained doubts on this subject; and even
“ thou, O Yumu! callest it difficult of comprehen-
“ sion. But no instructor on this point equal to
“ thee can be found, and no other object is so desir-
“ able as this.” Yumu said : “ Do thou rather request
“ of me to give thee sons and grandsons, each to
“ attain the age of an hundred years; numbers of
“ cattle, elephants, gold, and horses; also extensive
“ empire on earth, where thou shalt live as many
“ years as thou wishest.

“ If thou knowest another object equally desirable
“ with these, ask it; together with wealth and long
“ life. Thou mayest reign, O Nuchiketa! over a
“ great kingdom: I will enable thee to enjoy all
“ wished-for objects.

“ Ask according to thy desire all objects that are
“ difficult of acquisition in the mortal world. Ask
“ these beautiful women, with elegant equipages and
“ musical instruments, as no man can acquire any
“ thing like them *without our gift*. Enjoy thou
“ the attendance of these women, whom I may
“ bestow on thee; but do not put to me, O Nu-

“chiketa! the question respecting existence after death.”

Nuchiketa then replied. “The acquisition of the enjoyments thou hast offered, O Yumu! is *in the first place* doubtful; and should they be obtained, they destroy the strength of all the senses; and even the life of Bruhmá is, indeed, comparatively short. Therefore let thy equipages, and thy dancing and music, remain with thee.

“No man can be satisfied with riches; and as we have *fortunately* beheld thee, we may acquire wealth, should we feel desirous of it; and we also may live as long as thou exercisest the authority of the god of death; but the only object I desire is what I have already begged of thee.

“A mortal being, whose habitation is the low mansion of earth, and who is liable to sudden reduction, approaching the gods exempted from death and debility, and understanding from them *that there is a knowledge of futurity*, should not ask of them any *inferior favour*—and knowing the fleeting nature of music, sexual gratification, and sensual pleasures, who can take delight in a long life on earth? Do thou instruct us in that knowledge which removes doubts respecting existence after death, and is of great importance with a view to futurity, and which is obscure and acquirable with difficulty. I, Nuchiketa, cannot ask any other favour but this.”

End of the first Section of the first Chapter.

Yumu now, after a sufficient trial of Nuchiketa's resolution, answers the third question, saying, “Knowledge

“ of God which leads to absorption, is one thing ; and
 “ rites, which have fruition for their object, another:
 “ each of these producing different consequences, holds
 “ out to man inducements to follow it. The man,
 “ who of these two chooses knowledge, is blessed ; and
 “ he who, *for the sake of reward*, practises rites, is
 “ excluded from the enjoyment of eternal beatitude.
 “ Knowledge and rites both offer themselves to man ;
 “ but he who is possessed of wisdom, taking their
 “ respective natures into serious consideration, dis-
 “ tinguishes one from the other, and chooses faith,
 “ despising fruition ; and a fool, for the sake of ad-
 “ vantage and enjoyment, accepts the offer of rites.

“ Thou, O Nuchiketa ! knowing the perishable na-
 “ ture of the desirable and gratifying objects offered
 “ by me, hast rejected them, and refused the adoption
 “ of that contemptible practice, which leads to frui-
 “ tion and to riches, and to which men in general are
 “ attached. Wise men *are sensible* that a knowledge
 “ of God, *which procures absorption*, and the perform-
 “ ance of rites *that produces fruition*, are entirely oppo-
 “ site to each other, and yield different consequences.
 “ I conceive thee, Nuchiketa, to be desirous of a
 “ knowledge of God ; for the numerous estimable ob-
 “ jects offered by me cannot tempt thee. Surrounded
 “ by the darkness of ignorance, fools consider them-
 “ selves wise and learned, and wander about in va-
 “ rious directions, like blind men when guided by a
 “ blind man.”

To an indiscreet man who lives carelessly, and is
 immersed in the desire of wealth, the means of gaining
 heavenly beatitude are not manifest. He thinks that

this visible world alone exists, and that there is nothing hereafter; consequently he is repeatedly subjected to my control. The soul is that of whose real nature many persons have never heard; and several though they have heard, have not comprehended. A man who is capable of giving instruction on this subject is rare: One who listens to it attentively, must be intelligent: and that one who, being taught by a wise teacher, understands it, is uncommon.

If a man of inferior abilities describe the nature of the soul, no one will thoroughly understand it; for various opinions are held *by contending parties*. When the subject is explained by a person who believes the soul to emanate from God, doubt, in regard to its eternity, ceases; but otherwise it is inexplicable and not capable of demonstration.

The knowledge respecting the soul which thou wilt gain by me, cannot be acquired by means of reason alone; but it should be obtained from him who is versed in the sacred authorities. Oh, beloved pupil, Nuchiketa! may we have enquirers like thee, who art full of resolution. I know that fruition, acquirable by means of rites, is perishable; for nothing eternal can be obtained through perishable means. *Notwithstanding my conviction of the destructible nature of fruition*, I performed the worship of the sacred fire, whereby I became possessed of this sovereignty of long duration.

Thou, Oh wise Nuchiketa! hast through firmness refused, though offered to thee, the state of Bruhmá; which satisfies every desire, and which is the support of the world—the best consequence of the performance

of rites without limit or fear—praiseworthy—full of superhuman power—extensive and stable.

The soul is that which is difficult to be comprehended—most obscure—veiled by the ideas acquired through the senses, and which resides in faculties—does not depart even in great danger, and exists unchangeable. A wise man knowing the resplendent soul, through a mind abstracted from worldly objects, and constantly applied to it, neither rejoices nor does he grieve.

A mortal who, having heard the pure doctrines relative to the soul and retained them in his memory, knowing the invisible soul to be distinct from *the body*, feels rejoiced at his acquisition. I think the abode of the knowledge of God is open to thee.

Nuchiketa then asked, “If thou knowest any Being “who *exists* distinctly from rites, their consequences “and their observers, and also from evil, and who “is different from effects and their respective causes, “and is above past, future, and present time, do “thou inform me.”

Yumu replies : “I will explain to thee briefly that “Being whom all the Veds treat of, *either directly or “indirectly*, to whom all austerities are directed, and “who is the main object of those who perform the “duties of an ascetic, He, to wit, whom the word “Om implies, is the Supreme Being.”

That Om is the title of Bruhmá and also of the Supreme Being, through means of which man may gain what he wishes; (*that is, if he worship Bruhmá by means of Om, he shall be received into his mansion; or if*

through it he elevate his mind to God, he shall obtain absorption.)

Om is the best of all means *calculated* to direct the mind towards God; and it is instrumental either in the acquisition of the knowledge of God *or of the dignity of Bruhmá*: man therefore having recourse to this word, shall either be absorbed in God, or revered like Bruhmá.

The soul is not liable to birth nor to death: it is mere understanding: neither does it take its origin from any other or from itself: hence it is unborn, eternal without reduction and unchangeable; therefore the soul is not injured by the hurt which the body may receive. If any one ready to kill another imagine that he can destroy his soul, and the other think that his soul shall suffer destruction, they both know nothing; for neither does it kill nor is it killed by *another*.

The soul is the smallest of the small, and greatest of the great. It resides in the hearts of all living creatures. A man who knows it and its pure state, through the steadiness of the external and internal senses, acquired from the abandoning of worldly desires, overcomes sorrow and perplexity.

The soul, although without motion, seems to go to furthest space; and though it resides in the body at rest, yet seems to move every where. Who can perceive besides myself, that splendid soul, the support of the sensations of happiness and pain?

The soul, although it is immaterial, yet resides closely attached to perishable material objects: knowing it as great and extensive, a wise man never grieves for it. A knowledge of the soul is not acquirable

from the study of the Veds, nor through retentive memory, nor yet by constant hearing of spiritual instruction : but he who seeks to obtain a knowledge of it, is gifted with it ; the soul rendering itself conspicuous to him.

No man can acquire a knowledge of the soul without abstaining from evil acts ; without having control over the senses and the mind ; nor can he gain it with a mind, though firm, yet filled with the desire of fruition ; but man may obtain a knowledge of the soul through his knowledge of God.

No *ignorant* man can, in a perfect manner, know the state of the existence of that God whose food is *all things*, even the Brahmun and the Kshutri ; (*that is, who destroys every object bearing figure and appellation*) ; and who consumes death itself even as butter.

The end of the second section of the first chapter.

God and the soul entering into the heart, the excellent divine abode, consume, while residing in the body, the necessary consequences of its actions ; *that is, the latter is rewarded or punished according to its good or evil actions, and the former witnesses all those events.* Those who have a knowledge of God, consider the former as light and the latter as shade : the observers of external rites also, as well as those who have collected fire three times for worship, believe the same.

We can *know and collect fire*, which is a bridge to the observers of rites ; and can know the eternal and fearless God, who is the conveyer of those who wish to cross the ocean of ignorance. Consider the soul as a rider, the

body as a car, the intellect its driver, the mind as its rein: the external senses are called the horses, restrained by the mind; external objects are the roads: so wise men believe the soul united with the body, the senses and the mind, to be the partaker *of the consequences of good or evil acts.*

If that intellect, *which is represented as the driver*, be indiscreet, and the rein of the mind loose, all the senses *under the authority of the intellectual power* become unmanageable; like wicked horses under the control of an *unfit driver.*

If the intellect be discreet and the rein of the mind firm, all the senses prove steady and manageable; like good horses under an excellent driver.

He, who has not a prudent intellect and steady mind, and who consequently lives always impure, cannot arrive at the divine glory, but descends to the world.

He who has a prudent intellect and steady mind, and consequently lives always pure, attains that glory from whence he never will descend.

Man who has intellect as his prudent driver, and a steady mind as his rein, passing over the paths of mortality, arrives at the high glory of the omnipresent God.

The origin of the senses is more refined than the senses; the essence of the mind is yet more refined than that origin: the source of intellect is again more exalted than that of the mind; the prime sensitive particle is superior to the source of intellect; nature, the apparent cause of the universe, is again superior to that particle, to which the omnipresent God is still superior: nothing is more exalted than God: he is therefore superior to all existences, and is the Supreme ob-

ject of all. God exists obscurely throughout the universe, *consequently* is not perceived; but he is known through the acute intellect constantly directed towards him by wise men of penetrating understandings. A wise man shall transfer the power of speech and that of the senses to the mind, and the mind to the intellect, and the intellect to the *purified* soul, and the soul to the unchangeable Supreme Being.

Rise up and awake *from the sleep of ignorance*; and having approached able teachers, acquire knowledge *of God, the origin of the soul*: for the way to the knowledge of God is considered by wise men difficult as the passage over the sharp edge of a razor. The Supreme Being is not organised with the faculties of hearing, feeling, vision, taste or smell. He is unchangeable and eternal; without beginning or end; and is beyond that particle which is the origin of the intellect: *man* knowing him thus, is relieved from the grasp of death.

A wise man reading to *Brahmun*s, or hearing *from a teacher*, this ancient doctrine imparted to Nuchiketa by Yumu, is absorbed into God.

He who reads this most secret doctrine before an assemblage of *Brahmun*s, or at the time of offering oblations to his forefathers, enjoys innumerable good consequences.

The end of the third Bullee.

God has created the senses to be directed towards external objects; they consequently are apt to perceive outward things only, and not the eternal spirit. But a wise man being desirous of eternal life, withdrawing his

senses from their natural course, apprehends the omnipresent Supreme Being.

The ignorant seek external and desirable objects only; *consequently* they are subjected to the chain of all-seizing death. Hence the wise, knowing that God alone is immortal and eternal in this perishable world, do not cherish a wish *for those objects*.

To him, owing to whose presence alone the animate beings, *composed of insensible particles*, perceive objects through vision, the power of taste, of feeling, and of hearing, and also the pleasure derivable from sexual intercourse, nothing can be unknown: he is that existence which *thou desiredst to know*.

A wise man after having known that the soul, owing to whose presence living creatures perceive objects, whether they dream or wake, is great and extensive, never grieves.

He who believes that the soul, which enjoys the fruits of good or evil actions, intimately connected with the body, originates from and is united with God, the Lord of past and future events, will not conceal its nature: he is that existence which thou desiredst to know. He who knows that the prime sensitive particle, which proceeded from God prior to the creation of water and the other elements, having entered into the heart, exists united with material objects, knows the Supreme Being. He is that existence which thou desiredst to know.

That sensitive particle which perceives objects, and includes all the celestial deities, and which was created with all the elements, exists, entering into the space of the heart, and there resides. It is that existence which thou desiredst to know.

The sacred fire, the receiver of oblations, after the wood has been kindled below and above, is preserved by its observers with the same care as pregnant women take of their foetus: it is praised daily by prudent observers, and men habituated to constant devotion. That atmosphere from whence the sun ascends, and in which he goes down, on which all the world, *including fire, speech, and other things*, rests, and independently of which nothing exists, is that existence which thou desiredst to know. Whatever individual intellect there is connected with the body, is that intellectual principle, which is pure and immaterial existence, and the intellectual overspreading principle is the individual intellect; but he who thinks here that they are different in nature, is subject to repeated transmigrations.

Through the mind, *purified by spiritual instructions*, the knowledge that the soul is of divine origin, and by no means is different *from its source*, shall be acquired, whereby the idea of duality entirely ceases. He who thinks there is variety of intellectual principle, undergoes transmigration.

The omnipresent spirit, extending over the space of the heart, which is the size of a finger, resides within the body; and persons knowing him the Lord of past and future events, will not again attempt to conceal his nature: He is that existence which thou desiredst to know.

The omnipresent spirit which extends over the space of the heart, the size of a finger, is the most pure light. He is the Lord of past and future events; He alone pervades *the universe* now and ever; He is that existence which thou desiredst to know. In the same way as

water falling on uneven ground disperses throughout the hollow places, and is lost, so a man who thinks that the souls of different bodies are distinct in nature from each other, shall be placed in various forms by transmigration.

As water falling on even grounds remains unchanged, so the soul of a wise man of steady mind is *always* pure, freed from the idea of duality.

End of the fourth Bullee.

The body is a dwelling with eleven gates, belonging to the unborn and unchangeable spirit, through whose constant contemplation man escapes from grief, and acquiring absorption, is exempted from transmigration. He is that existence which thou desiredst to know.

That spiritual Being acts *always* and moves in heaven; preserves all material existence as depending on him; moves in space; resides in fire; walks on the earth; enters like a guest into sacrificial vessels; dwells in man, in gods, in sacrifices; moves throughout the sky; seems to be born in water, *as fishes, &c.*; produced on earth, *as vegetables*, on the tops of mountains, *as rivers*, and also as members of sacrifices: yet is he truly pure and great. He who causes breath to ascend above the heart and peditum to descend, resides in the heart: He is adorable; and to him all the senses offer oblation of the objects which they perceive.

When the soul, which is connected with the body, leaves it, nothing then remains in the body which may preserve the system: It is that existence which thou desiredst to know.

Neither by the help of breath, nor from the presence of other powers, can a mortal exist: but they all exist owing to that other existence on which both breath and the senses rest.

I will now disclose to you the secret doctrine of the eternal God; and also how man, *void of that knowledge*, O Goutum! transmigrates after death.

Some of those *who are ignorant of this doctrine* enter after death the womb of females to appear in the animal shape, while others assume the form of trees, according to their conduct and knowledge *during their lives*.

The Being who continues to operate even at that time of sleep, when all the senses cease to act, and then creates desirable objects of various descriptions, is pure and the greatest of all; and he alone is called eternal, on whom all the world rests, and independently of whom nothing can exist: He is that existence which thou desiredst to know. As fire, although one in essence, on becoming visible in the world, appears in various forms and shapes, according to its different locations, so God, the soul of the universe, though one, appears in various modes, according as he connects himself with different material objects, and, *like space*, extends over all.

As air, although one in essence, in becoming operative in the body appears in various natures, as breath and other vital airs, so God, the soul of the universe, though one, appears in different modes, according as he connects himself with various material objects, and, *like space*, extends over all.

As the sun, though he serves as the eye of all living

creatures, yet is not polluted externally *or internally* by being connected with visible vile objects, so God, the soul of the universe, although one and omnipresent, is not affected by the sensations of individual pain, for he is beyond its action.

God is but one; and he has the whole world under his control, for he is the operating soul in all objects: He, *through his omniscience*, makes his sole existence appear in the form of the universe. To those wise men who acquire a knowledge of him who is operative on the human faculties, is eternal beatitude allotted, and not to those who are void of that knowledge.

God is eternal amidst the perishable universe; and is the source of sensation among all animate existences; and he alone assigns to so many objects their respective purposes: To those wise men who know him the ruler of the intellectual power, everlasting beatitude is allotted; but not to those who are void of that knowledge.

How can I acquire that most gratifying divine knowledge, which, though beyond comprehension, *wise men, by constant application of mind, alone obtain*, as if it were present? Does it shine conspicuously?—and does it appear to the human faculties?

Neither the sun, nor the moon, nor yet the stars can throw light on God: Even the illuminating lightning cannot throw light upon him; much less can limited fire give him light: But they all imitate him, and all borrow their light from him—*that is, nothing can influence God and render him perspicuous: But God himself imparts his knowledge to the heart freed from passion and desire.*

End of the fifth Bullee.

The world is a fig-tree of long duration, whose origin is above, and the branches of which, *as different species*, are below. The origin alone is pure and supreme; and he alone is eternal on whom all the world rests, and independently of whom nothing can exist.—He is that existence which thou desiredst to know.

God being eternal existence, the universe, whatsoever it is, exists and proceeds from him. He is the great dread of all *heavenly bodies*, as if he were prepared to strike them with thunderbolts; *so that none of them can deviate from their respective courses established by him*. Those who know him as the eternal power acquire absorption.

Through his fear fire supplies *us* with heat; and the sun, through his fear, shines *regularly*; and also Indru, and air, and fifthly, death, are through his fear constantly in motion.

If *man* can acquire a knowledge of God in this world, before the fall of his body, *he becomes happy for ever*: Otherwise he assumes new forms in different mansions. *A knowledge of God shines* on the purified intellect in this world, as clearly as an object is seen by reflection in a polished mirror: In the region of the deified Progenitors of mankind *it is viewed* as obscurely as objects perceived in the state of dreaming; and in the mansion of Gundhurvus, in the same degree as the reflection of an object on water; but in the mansion of Bruhmá it appears as distinctly as the difference between light and darkness.

A wise man, knowing the soul to be distinct from the senses, which proceed from different origins, and also from the state of waking and of sleep, never again grieves.

The mind is more refined than the external senses ; and the intellect is again more exalted than the mind. The prime sensitive particle is superior to the intellect ; —nature, the apparent cause of the universe, is again superior to that particle unaffected by matter : *Superior to nature is God*, who is omnipresent and without material effects : by acquisition of whose knowledge man becomes extricated from ignorance and distress, and is absorbed into Him *after death*. His substance does not come within the reach of vision ; no one can apprehend him through the senses : By constant direction of the intellect, free from doubts, he perspicuously appears ; and those who know him in the prescribed manner, enjoy eternal life.

That part of life wherein the power of the five external senses and the mind are directed towards the Supreme Spirit, and the intellectual power ceases its action, is said to be most sacred ; and this steady control of the senses and mind is considered to be *Yog (or withdrawing the senses and the mind from worldly objects)* : Man should be vigilant in the acquisition of that state ; for such control proceeds from constant exercise, and ceases by neglect.

Neither through speech, nor through intellectual power, nor yet through vision, can man acquire a knowledge of God ; but, save him who believes in the existence of God *as the cause of the universe*, no one can have a notion of that Being. A man should acquire, first, a belief in the existence of God, the origin of the universe ; and next, a real knowledge of him ; to wit, that he is incomprehensible ; for the means which lead men to acquire a knowledge of his existence, graciously

conduct them to the belief of his incomprehensibility. When all the desires settled in the heart leave man, the mortal then become immortal, and acquire absorption even in this life. When the deep ignorance *which occasions duality* is entirely destroyed, the mortal become immortal : This is the only doctrine which *the Vedant* inculcates.

There are one hundred and one tubes connected with the heart, one of *which, called Sookhumna*, proceeds to the head : The soul of a devotee proceeding through the hundred and first, is carried to the mansion of the immortal Bruhmá ; and those of others, which ascend by other tubes, assume different bodies, *according to the evil or good acts which they perform.*

The omnipresent eternal spirit resides always within that space of the human heart which is as large as a finger : Man should, by firmness of mind, separate that spirit from the body, in the same manner as the pitta is removed from the plant Moonju : *that is, the spirit should be considered totally distinct from matter and the effects of matter*—and man should know that separated spirit to be pure and eternal.

Having thus acquired this divine doctrine, imparted by the God of death, with every thing belonging to it, Nuchiketa, freed from the consequences of good or evil acts, and from mortality, was absorbed into God : and whatever person also can acquire that knowledge, shall obtain absorption.

End of the Kut'h-opunishud.

TRANSLATION
OF THE
ISHOPANISHAD,
One of the chapters of the
YAJUR VÉDA:
ACCORDING TO THE COMMENTARY OF THE CELEBRATED
SHANKAR - ÁCHÁRYA :
ESTABLISHING THE UNITY AND INCOMPREHENSIBILITY OF
THE SUPREME BEING;
AND THAT
HIS WORSHIP ALONE
CAN LEAD TO ETERNAL BEATITUDE.

CALCUTTA:

1816.

P R E F A C E.

THE most learned Vyasa shows, in his work of the Védánt, that all the texts of the Véd, with one consent, prove but the Divinity of that Being, who is out of the reach of comprehension and beyond all description. For the use of the public, I have made a concise translation of that celebrated work into Bengalee, and the present is an endeavour to translate* the principal Chapters of the Véd, in conformity to the Comments of the great Shankar-Acharya. The translation of the Ishopanishad belonging to the Yajur, the second division of the Védas, being already completed, I have put it into the press;† and the others will successively be printed, as soon as their translation is completed. It is evident, from those authorities, that the sole regulator of the Universe is but one, who is omnipresent, far surpassing our powers of comprehension; above external sense; and whose worship is the chief duty of mankind and the sole cause of eternal beatitude; and that all that bear figure and appellation are inven-

* I must confess how much I feel indebted to Doctor H. H. Wilson, in my translations from Sunskrit into English, for the use of his Sunskrit and English Dictionary.

† Wherever any comment, upon which the sense of the original depends, is added to the original, it will be found written in *Italics*.

tions. Should it be asked, whether the assertions found in the Puranas* and Tantras, &c. respecting the worship of the several gods and goddesses, are false, or whether Puranas and Tantras are not included in the Shastra, the answer is this:—The Purana and Tantra,† &c. are of course to be considered as Shastras for they repeatedly declare God to be one and above the apprehension of external and internal senses; they indeed expressly declare the divinity of many gods and goddesses, and the modes of their worship; but they reconcile those contradictory assertions by affirming frequently, that the directions to worship any figured beings are only applicable to those, who are incapable of elevating their minds to the idea of an invisible Supreme Being, in order that such persons, by fixing their attention on those invented figures, may be able to restrain themselves from vicious temptations, and that those that are competent for the worship of the invisible God, should disregard the worship of Idols. I repeat a few of these declarations as follows. The authority of Jamadagni is thus quoted by the great Raghunandan: “For the benefit of those who are inclined to worship, figures are invented to serve as representations of God, who is merely understanding, and has no second, no parts nor figure; consequently, to these representatives, either male or female forms and other circumstances are fictitiously assigned.” In the second Chapter of the first part of the Vishnu Purana it is said; “God is without figure, epithet, definition or description. He is

* Said to have been written by Vyasa.

† Supposed to have been composed by Shiva.

“ without defect, not liable to annihilation, change,
 “ pain or birth; we can only say, That he, who is the
 “ eternal being, is God.”—“ The vulgar look for their
 “ gods in water; men of more extended knowledge
 “ in celestial bodies; the ignorant in wood, bricks,
 “ and stones; but learned men in the universal soul.”
 —In the 84th Chapter of the tenth division of the Sri
 Bhagavat, Crishna says to VYAS and others: “ It is
 “ impossible for those who consider pilgrimage as
 “ devotion, and believe that the divine nature exists
 “ in the image, to look up to, communicate with, to
 “ petition and to revere true believers in God. He who
 “ views as the soul this body formed of phlegm, wind and
 “ bile, or regards only wife, children, and relations as
 “ himself (that is, he who neglects to contemplate the
 “ nature of the soul), he who attributes a divine nature
 “ to earthen images, and believes in the holiness of
 “ water, yet pays not such respect to those who are
 “ endowed with a knowledge of God, is as an ass amongst
 “ cows.”

In the 9th Chapter of the Cularnava it is written :
 “ A knowledge of the Supreme Being, who is beyond
 “ the power of expression and unchangeable, being
 “ acquired, all gods and goddesses, and their texts
 “ which represent them, shall become slaves.”—“ After
 “ a knowledge of the Supreme Being has been attained,
 “ there is no need to attend to ceremonies prescribed
 “ by Shastras—no want of a fan should be felt, when
 “ a soft southern wind is found to refresh.”—The
 Mahanirvana says, “ Thus corresponding to the na-
 “ tures of different powers or qualities, numerous
 “ figures have been invented for the benefit of those

“ who are not possessed of sufficient understanding.”— From the foregoing quotations it is evident, that though the Véds, Puranas, and Tantras, frequently assert the existence of the plurality of gods and goddesses, and prescribe the modes of their worship for men of insufficient understanding, yet they have also declared in a hundred other places, that these passages are to be taken merely in a figurative sense.

It cannot be alleged in support of Idolatry, that “ although a knowledge of God is certainly above all things, still as it is impossible to acquire that knowledge, men should of course worship figured Gods ;” for, had it been impossible to attain a knowledge of the Supreme Being, the Véds and Purans, as well as Tantras, would not have instructed mankind to aim at such attainment ; as it is not to be supposed that directions to acquire what is obviously unattainable could be given by the Shastra, or even by a man of common sense. Should the Idolater say, “ that the acquisition of a knowledge of God, although it is not impossible, is most difficult of comprehension,” I will agree with him in that point ; but infer from it, that we ought, therefore, the more to exert ourselves to acquire that knowledge ; but I highly lament to observe, that so far from endeavouring to make such an acquisition, the very proposal frequently excites his anger and displeasure.

Neither can it be alleged that the Véds, Puranas, &c. teach both the adoration of the Supreme Being and that of celestial gods and goddesses, but that the former is intended for Yatis, or those that are bound by their profession to forsake all worldly considerations,

and the latter for Laymen; for, it is evident from the 48th Text of the 3d Chapter of the Vedánt, that a householder also is required to perform the worship of the Supreme Being.

Menu, also, the chief of Hindoo lawgivers, after having prescribed all the varieties of rites and ceremonies, in Chapter 12th, Text 92, says, "Thus must the chief of the twice-born, though he neglect the ceremonial rites mentioned in the Shastras, be diligent in attaining a knowledge of God, in controlling his organs of sense, and in repeating the Véd."

Again in the 4th Chapter, in describing the duties of Laymen, the same author says, "Some, who well know the ordinances for the oblations, do not perform externally the five great sacraments, but continually make offerings in their own organs of *sensation and intellect*."

"Some constantly sacrifice their breath in their speech, *when they instruct others of God aloud*, and their speech in their breath, *when they meditate in silence*, perceiving in their speech and breath thus employed the imperishable fruit of a sacrificial offering."

"Other Brahmins incessantly perform those sacrifices only, seeing with the eye of divine learning, that the scriptural knowledge is the root of every ceremonial observance."

IN THE YAGNYAVALCA IT IS WRITTEN.

"Even a householder, who acquires a livelihood honestly, has faith in the Supreme Being, shows hospitality to his guests, performs sacramental rites to his forefathers, and is in the practice of telling truth,

“ shall be absorbed into the supreme essence.” Should it be said, “ It still remains unaccountable, that notwithstanding the Véds and Purans repeatedly declare “ the unity of the Supreme Being, and direct mankind “ to adore him alone, yet the generality of Hindoos “ have a contrary faith, and continue to practise idolatry,” I would in answer request attention to the foundation on which the practical part of the Hindoo religion is built. Many learned Brahmins are perfectly aware of the absurdity of idolatry, and are well informed of the nature of the purer mode of divine worship. But as in the rites, ceremonies, and festivals of idolatry, they find the source of their comforts and fortune, they not only never fail to protect idol worship from all attacks, but even advance and encourage it to the utmost of their power, by keeping the knowledge of their scriptures concealed from the rest of the people. Their followers too, confiding in these leaders, feel gratification in the idea of the Divine Nature residing in a being resembling themselves in birth, shape, and propensities; and are naturally delighted with a mode of worship agreeable to the senses, though destructive of moral principles, and the fruitful parent of prejudice and superstition.

Some Europeans, indued with high principles of liberality, but unacquainted with the ritual part of Hindoo idolatry, are disposed to palliate it by an interpretation which, though plausible, is by no means well founded. They are willing to imagine, that the idols which the Hindoos worship, are not viewed by them in the light of gods or as real personifications of the divine attributes, but merely as instruments for raising their minds

to the contemplation of those attributes, which are respectively represented by different figures. I have frequently had occasion to remark, that many Hindoos also who are conversant with the English language, finding this interpretation a more plausible apology for idolatry than any with which they are furnished by their own guides, do not fail to avail themselves of it, though in repugnance both to their faith and to their practice. The declarations of this description of Hindoos naturally tend to confirm the original idea of such Europeans, who from the extreme absurdity of pure unqualified idolatry, deduce an argument against its existence. It appears to them impossible for men, even in the very last degree of intellectual darkness, to be so far misled as to consider a mere image of wood or of stone as a *human being*, much less as a divine existence. With a view, therefore, to do away any misconception of this nature which may have prevailed, I beg leave to submit the following considerations.

Hindoos of the present age, with a very few exceptions, have not the least idea that it is to the attributes of the Supreme Being, as figuratively represented by shapes corresponding to the nature of those attributes, they offer adoration and worship under the denomination of gods and goddesses. On the contrary, the slightest investigation will clearly satisfy every inquirer, that it makes a material part of their system to hold as articles of faith all those particular circumstances, which are essential to a belief in the independent existence of the objects of their idolatry as deities clothed with divine power.

Locality of habitation and a mode of existence ana-

logous to their own views of earthly things, are uniformly ascribed to each particular god. Thus the devotees of Siva, misconceiving the real spirit of the Scriptures, not only place an implicit credence in the separate existence of Siva, but even regard him as an omnipotent being, the greatest of all the divinities, who, as they say, inhabit the northern mountain of Cailas ; and that he is accompanied by two wives and several children, and surrounded with numerous attendants. In like manner the followers of Vishnu, mistaking the allegorical representations of the Sastras for relations of real facts, believe him to be chief over all other gods, and that he resides with his wife and attendants on the summit of heaven. Similar opinions are also held by the worshippers of Cali, in respect to that goddess. And in fact, the same observations are equally applicable to every class of Hindoo devotees in regard to their respective gods and goddesses. And so tenacious are those devotees in respect to the honour due to their chosen divinities, that when they meet in such holy places as Haridwar, Pryag, Siva-Canchi, or Vishnu-Canchi in the Dekhin, the adjustment of the point of precedence not only occasions the warmest verbal altercations, but sometimes even blows and violence. Neither do they regard the images of those gods merely in the light of instruments for elevating the mind to the conception of those supposed beings ; they are simply in themselves made objects of worship. For whatever Hindoo purchases an idol in the market, or constructs one with his own hands, or has one made up under his own superintendence, it is his invariable practice to perform certain ceremonies, called Prán

Pratisht'ha, or the endowment of animation ; by which he believes that its nature is changed from that of the mere materials of which it is formed, and that it acquires not only life but supernatural powers. Shortly afterwards, if the idol be of the masculine gender, he marries it to a feminine one, with no less pomp and magnificence than he celebrates the nuptials of his own children. The mysterious process is now complete, and the god and goddess are esteemed the arbiters of his destiny, and continually receive his most ardent adoration.

At the same time, the worshipper of images ascribes to them at once the opposite natures of human and of super-human beings. In attention to their supposed wants as living beings, he is seen feeding, or pretending to feed them every morning and evening ; and as in the hot season he is careful to fan them, so in the cold he is equally regardful of their comfort, covering them by day with warm clothing, and placing them at night in a snug bed. But superstition does not find a limit here : the acts and speeches of the idols, and their assumption of various shapes and colours, are gravely related by the Brahmins, and with all the marks of veneration are firmly believed by their deluded followers. Other practices they have with regard to those idols which decency forbids me to explain. In thus endeavouring to remove a mistake, into which I have reason to believe many European gentlemen have been led by a benevolent wish to find an excuse for the errors of my countrymen, it is a considerable gratification to me to find that the latter have begun to be so far sensible of the absurdity of their real belief and practices,

as to find it convenient to shelter them under such a cloak, however flimsy and borrowed. The adoption of such a subterfuge encourages me greatly to hope, that they will in time abandon what they are sensible cannot be defended; and that, forsaking the superstition of idolatry, they will embrace the rational worship of the God of Nature, as enjoined by the Védś, and confirmed by the dictates of common sense.

The argument which is frequently alleged in support of idolatry is, that “those who believe God to be omnipresent, as declared by the doctrines of the Védánt, are required by the tenets of such belief to look upon all existing creatures as God, and to shew divine respect to birds, beasts, men, women, vegetables, and all other existences; and as practical conformity to such doctrines is almost impossible, the worship of figured gods should be admitted.” This misrepresentation, I am sorry to observe, entirely serves the purpose intended, by frightening Hindoos in general from attending to the pure worship of the Supreme Regulator of the universe. But I am confident that the least reflection on the subject will clear up this point beyond all doubt; for the Védánt is well known as a work which inculcates only the unity of God; but if every existing creature should be taken for a god by the followers of the Védánt, the doctrines of that work must be admitted to be much more at variance with that idea than those of the advocates of idolatry, as the latter are contented with the recognition of only a few millions of gods and goddesses, but the Védánt in that case must be supposed to admit the divinity of every living creature in nature. The fact

is, that the Védánt, by declaring that “God is every where, and every thing is in God,” means that nothing is absent from God, and nothing bears real existence except by the volition of God, whose existence is the sole support of the conceived existence of the universe, which is acted upon by him in the same manner as a human body is by a soul. But God is at the same time quite different from what we see or feel.

The following texts of the Védánt are to this effect (11th text of the 2d section of the 3d chapter of the Vedant): “That being, which is distinct from matter, and from those which are contained in matter, is not various, because he is declared by all the Véds to be one beyond description;” and again, “The Véd has declared the Supreme Being to be mere understanding.” Moreover, if we look at the conduct of the ancient true believers in God, as Janaca, the celebrated prince of Mithila, Vasisht’ha, Sanaca, Vyasa, Sancara-charyu, and others whose characters as believers in one God are well known to the public by their doctrines and works, which are still in circulation, we shall find that these teachers, although they declared their faith in the omnipresent God according to the doctrines of the Védánt, assigned to every creature the particular character and respect he was entitled to. It is, however, extremely remarkable, that the very argument which they employ to shew the impossibility of practical conformity to faith in the omnipresence of God, may be alleged against every system of their own idolatry; for the believers in the godhead of Crishna, and the devotees of Cali, as well as the followers of Siva, believe

firmly in the omnipresence of Crishna,* Cali,† and Siva,‡ respectively. The authorities, then, for the worship of those gods, in declaring their omnipresence, would according to their own argument, enjoin the worship of every creature as much as of those supposed divinities. Omnipresence, however, is an attribute much more consonant with the idea of a Supreme Being than with that of any fictitious figure to which they pay divine honours ! Another argument is, that “ No man “ can have, as it is said by the Sastra, a desire of “ knowledge respecting the Supreme Being, unless his “ mind be purified; and as idol worship purifies men’s “ minds, it should be therefore attended to.” I admit the truth of the first part of this argument, as a desire of the acquisition of a knowledge of God is an indication of an improved mind; consequently whenever we see a person possessed of that desire, we should attribute it to some degree of purification; but I must affirm with the Véd, that purity of mind is the consequence of divine worship, and not of any superstitious practices.

The Vrihadaranyaca says, “ Adore God alone.” Again, “ Nothing excepting the Supreme Being should “ be adored by wise men.”—“ God alone rules the “ mind, and relieves it from impurity.”

The last of the principal arguments which are alleged in favour of idolatry is, that it is established by custom. “ Let the authors of the Véds, Poorans, and

* Vide 10th chapter of the Gétá.

† Vide 23d text of the chap. 11th of the Débí-máhátmya.

‡ Vide Rudra máhátmya in the Dándharma.

“ Tantras,” it is said, “ assert what they may in favour
“ of devotion to the Supreme Being, but idol worship
“ has been practised for so many centuries that custom
“ renders it proper to continue that worship.” It is
however evident to every one possessed of common
sense, that custom or fashion is quite different from
divine faith ; the latter proceeding from spiritual au-
thorities and correct reasoning, and the former being
merely the fruit of vulgar caprice.

What can justify a man, who believes in the inspi-
ration of his religious books, in neglecting the direct
authorities of the same works, and subjecting himself
entirely to custom and fashion, which are liable to per-
petual changes and depend upon popular whim ? But
it cannot be passed unnoticed that those who practise
idolatry and defend it under the shield of custom, have
been violating their customs almost every twenty years,
for the sake of a little convenience, or to promote their
worldly advantage : a few instances which are most
commonly and publicly practised, I beg leave to state
here.

1st. The whole community in Bengal, with very few
exceptions, have, since the middle of last century, for-
saken their ancient modes of the performance of cere-
monial rites of religion, and followed the precepts of
the late Raghunandan, and consequently differ in the
most essential points of ceremonies from the natives of
Behar, Tirhoot, and Benares. 2d. The system of their
subdivisions in each cast, with the modes of marriage
and intermarriage, is also a modern introduction alto-
gether contrary to their law and ancient customs. 3d.
The profession of instructing European gentlemen in

the Véds, Simrit and Purans, is a violation of their long established custom; and, 4th. The supplying their European guests with wine and victuals in presence of their gods and goddesses is also a direct breach of custom and law. I may conclude this subject with an appeal to the good sense of my countrymen, by asking them, “whose advice appears the most disinterested and most rational—that of those who, concealing your scriptures from you, continually teach you thus,” ‘Believe whatever we may say—don’t examine or even touch your scriptures, neglect entirely your reasoning faculties—do not only consider us, whatever may be our principles, as gods on earth, but humbly adore and propitiate us by sacrificing to us the greater part (if not the whole) of your property:’ “or that of the man who lays your scriptures and their comments as well as their translations before you, and solicits you to examine their purport, without neglecting the proper and moderate use of reason; and to attend strictly to their directions, by the rational performance of your duty to your sole Creator, and to your fellow creatures, and also to pay true respect to those who think and act righteously.” I hope no one can be so prejudiced as to be unable to discern which advice is most calculated to lead him to the best road to both temporal and eternal happiness.

INTRODUCTION.

THE physical powers of man are limited, and when viewed comparatively, sink into insignificance; while in the same ratio, his moral faculties rise in our estimation, as embracing a wide sphere of action, and possessing a capability of almost boundless improvement. If the short duration of human life be contrasted with the great age of the universe, and the limited extent of bodily strength with the many objects to which there is a necessity of applying it, we must necessarily be disposed to entertain but a very humble opinion of our own nature; and nothing perhaps is so well calculated to restore our self-complacency as the contemplation of our more extensive moral powers, together with the highly beneficial objects which the appropriate exercise of them may produce.

On the other hand, sorrow and remorse can scarcely fail, sooner or later, to be the portion of him who is conscious of having neglected opportunities of rendering benefit to his fellow-creatures. From considerations like these it has been that I (although born a Brahmin, and instructed in my youth in all the principles of that sect), being thoroughly convinced of the

lamentable errors of my countrymen, have been stimulated to employ every means in my power to improve their minds, and lead them to the knowledge of a purer system of morality. Living constantly amongst Hindoos of different sects and professions, I have had ample opportunity of observing the superstitious puerilities into which they have been thrown by their self-interested guides, who, in defiance of the law as well as of common sense, have succeeded but too well in conducting them to the temple of idolatry; and while they hid from their view the true substance of morality, have infused into their simple hearts a weak attachment for its mere shadow.

For the chief part of the theory and practice of Hindooism, I am sorry to say, is made to consist in the adoption of a peculiar mode of diet; the least aberration from which (even though the conduct of the offender may in other respects be pure and blameless) is not only visited with the severest censure, but actually punished by exclusion from the society of his family and friends. In a word, he is doomed to undergo what is commonly called loss of cast.

On the contrary, the rigid observance of this grand article of Hindoo faith is considered in so high a light as to compensate for every moral defect. Even the most atrocious crimes weigh little or nothing in the balance against the supposed guilt of its violation.

Murder, theft, or perjury, though brought home to the party by a judicial sentence, so far from inducing loss of cast, is visited in their society with no peculiar mark of infamy or disgrace.

A trifling present to the Brahmin, commonly called *Práyaschít*, with the performance of a few idle ceremonies, are held as a sufficient atonement for all those crimes; and the delinquent is at once freed from all temporal inconvenience, as well as all dread of future retribution.

My reflections upon these solemn truths have been most painful for many years. I have never ceased to contemplate with the strongest feelings of regret, the obstinate adherence of my countrymen to their fatal system of idolatry, inducing, for the sake of propitiating their supposed Deities, the violation of every humane and social feeling. And this in various instances; but more especially in the dreadful acts of self-destruction and the immolation of the nearest relations, under the delusion of conforming to sacred religious rites. I have never ceased, I repeat, to contemplate these practices with the strongest feelings of regret, and to view in them the moral debasement of a race who, I cannot help thinking, are capable of better things; whose susceptibility, patience, and mildness of character, render them worthy of a better destiny. Under these impressions, therefore, I have been impelled to lay before them genuine translations of parts of their scripture, which inculcates not only the enlightened worship of one God, but the purest principles of morality, accompanied with such notices as I deemed requisite to oppose the arguments employed by the Brahmins in defence of their beloved system. Most earnestly do I pray that the whole may, sooner or later, prove efficient in producing on the minds, of Hindoos in general, a conviction of the rationality of believing in and ador-

ing the Supreme Being only ; together with a complete perception and practice of that grand and comprehensive moral principle—*Do unto others as ye would be done by.*

U P A N I S H A D

OF

THE VÉDA.

1st. ALL the material extension in this world, whatsoever it may be, should be considered as clothed with the existence of the Supreme regulating spirit: by thus abstracting thy mind *from worldly thoughts*, preserve thyself *from self-sufficiency*, and entertain not a covetous regard for property belonging to any individual.

2d. Let man desire to live a whole century, practising, in this world, during that time, religious rites; because for such A SELFISH MIND AS THINE, besides the observance of these rites, there is no other mode the practice of which would not subject thee to evils.

3d. THOSE THAT NEGLECT THE CONTEMPLATION OF THE SUPREME SPIRIT, *either by devoting themselves solely to the performance of the ceremonies of religion, or by living destitute of religious ideas, shall, after death, ASSUME THE STATE OF DEMONS, such as that of the celestial gods, and of other created beings, WHICH ARE SURROUNDED WITH THE DARKNESS OF IGNORANCE.*

4th. The Supreme Spirit is one and unchangeable: he proceeds more rapidly than the comprehending power of the mind: Him no external sense can apprehend, for a knowledge of him outruns even the internal

sense: He, though free from motion, seems to advance, leaving behind human intellect, which strives to attain a knowledge respecting him: He being the eternal ruler, the atmosphere regulates under him the whole system of the world.

5th. He, the Supreme Being, seems to move every where, although he in reality has no motion; he seems to be distant *from those who have no wish to attain a knowledge respecting him*, and he seems to be near *to those who feel a wish to know him*: but, in fact, He pervades the internal and external parts of this whole universe,

6th. He, who perceives the whole universe in the Supreme Being (*that is, he who perceives that the material existence is merely dependent upon the existence of the Supreme Spirit*); and who also perceives the Supreme Being in the whole universe (*that is, he who perceives that the Supreme Spirit extends over all material extension*); does not feel contempt *towards any creature whatsoever*

7th. When a person possessed of true knowledge conceives that God extends over the whole universe (*that is, that God furnishes every particle of the universe with the light of his existence*), how can he, as an observer of the real unity of the pervading Supreme existence, be affected with infatuation or grievance?

8th. He overspreads all creatures: is merely spirit, without the form either of any minute body, or of an extended one, which is liable to impression or organization: He is pure, perfect, omniscient, the ruler of the intellect, omnipresent, and the self-existent: He has from eternity been assigning to all creatures their respective purposes.

9th. Those observers of religious rites that perform only the worship of the sacred fire, and oblations to sages, to ancestors, to men, and to other creatures, without regarding the worship of celestial gods, shall enter into the dark regions : and those practisers of religious ceremonies who habitually worship the celestial gods only, disregarding the worship of the sacred fire, and oblations to sages, to ancestors, to men, and to other creatures, shall enter into a region still darker than the former.

10th. It is said that adoration of the celestial gods produces one consequence ; and that the performance of the worship of sacred fire, and oblations to sages, to ancestors, to men, and to other creatures, produce another : thus have we heard from learned men who have distinctly explained the subject to us.

11th. Of those observers of ceremonies whosoever, knowing that adoration of celestial gods, as well as the worship of the sacred fire, and oblation to sages, to ancestors, to men, and to other creatures, should be observed alike by the same individual, performs them both, will, by means of the latter, surmount the obstacles presented by natural temptations, and will attain the state of the celestial gods through the practice of the former.

12th. Those observers of religious rites who worship Prakriti* alone, shall enter into the dark region : and those practisers of religious ceremonies that are devoted to worship solely the prior operating sensitive particle,

* Prakriti (or nature) who, though insensible, influenced by the Supreme Spirit, operates throughout the universe.

allegorically called Brahmá, shall enter into a region much more dark than the former.

13th. It is said that one consequence may be attained by the worship of Brahmá, and another by the adoration of Prakriti. Thus have we heard from learned men, who have distinctly explained the subject to us.

14th. Of those observers of ceremonies, whatever person, knowing that the adoration of Prakriti and that of Brahmá should be together observed by the same individual, performs them both, will by means of the latter overcome indigence, and will attain the state of Prakriti, through the practice of the former.

15. "Thou hast, O sun," (*says to the sun a person agitated on the approach of death, who during his life attended to the performance of religious rites, neglecting the attainment of a knowledge of God,*) "thou hast, O Sun, concealed by thy illuminating body the way to the true Being, who rules in thee. Take off that veil for the guidance of me thy true devotee."

16th. "O thou" (continues he), "who nourishest the world, movest singly, and who dost regulate the whole mundane system—O sun, son of Cushyup, disperse thy rays for my passage, and withdraw thy violent light, so that I may by thy grace behold thy most prosperous aspect."—"Why should I" (*says he, again retracting himself on reflecting upon the true divine nature*), *why should I entreat the sun, as I AM WHAT HE IS,* that is, "the Being who rules in the sun rules also in me."

17th. "Let my breath," *resumes he*, "be absorbed after death into the wide atmosphere; and let this my body be burnt to ashes. O my intellect, think

“ now on what may be beneficial to me. O fire, remember what religious rites I have hitherto performed.”

18th. *“ O illuminating fire,” continues he, “ observing all our religious practices, carry us by the right path to the enjoyment of the consequence of our deeds, and put an end to our sins; we being now unable to perform thy various rites, offer to thee our last salutation.”**

* This example from the Védś, of the unhappy agitation and wavering of an idolater on the approach of death, ought to make men reflect seriously on the miserable consequence of fixing their mind on any other object of adoration but the one Supreme Being.

A
TRANSLATION INTO ENGLISH
OF A
SUNGSKRIT TRACT,
INCULCATING
THE DIVINE WORSHIP;
ESTEEMED
BY THOSE WHO BELIEVE IN THE REVELATION OF THE VEDS AS MOST
APPROPRIATE TO THE NATURE OF
THE SUPREME BEING.

CALCUTTA:
1827.

PRESCRIPT
FOR
OFFERING SUPREME WORSHIP
BY MEANS OF
THE GAYUTREE,

THE MOST SACRED TEXT OF THE VEDS.



THUS says the illustrious Munoo: "The three great immutable words (Bhooh, Bhoovuh, Swuh, or earth, space, heaven), preceded by the letter Om;* and

* Om, when considered as one letter uttered by the help of one articulation, is the symbol of the Supreme Spirit. It is derived from the radical अव to preserve, with the affix मन्. "One letter (Om) is the emblem of the Most High."—*Munoo*, II. 83. "This one letter, Om, is the emblem of the Supreme Being."—*Bhuguvudgeeta*. It is true that this emblem conveys two sounds, that of *o* and of *m*, nevertheless it is held to be one letter in the above sense; and we meet with instances even in the ancient and modern languages of Europe that can justify such privileges; such as Ξ and Ψ , reckoned single letters in Greek, and Q, W, X, in English and others. But when considered as a triliteral word consisting of अ, उ, म्, Om implies the three Veds, the three states of human nature, the three divisions of the universe, and the three deities, Bruhma, Vishnu and Shivu, agents in the creation, preservation, and destruction of this world; or, properly speaking, the three principal attributes of the Supreme Being personified as Bruhma, Vishnu, and Shivu. In this sense it implies, in fact, the universe controlled by the Supreme Spirit.

In

“also the Gayutree, consisting of three measured lines, must be considered as the entrance to divine bliss.”*

“Whoever shall repeat them day by day, for three years, without negligence, shall approach the most High God, become *free* as air, and *acquire after death* an ethereal essence.”

“From the three Veds the most exalted Bruhma successively milked out the three lines of this sacred text, beginning with *the word* Tut and entitled Savi-tree or Gayutree.”

Yogee Yajnuvulkyu also declares, “By means of Om; Bhooh, Bhoovuh, and Swuh; and the Gayutree, collectively or each of the three singly, the most High God, the source of intellect, should be worshipped.”

“So Bruhma himself formerly defined Bhooh,

In all the Hindoo treatises of philosophy (the Poorans or didactic parables excepted), the methodical collection or expansion of matter is understood by the term creation, the gradual or sudden perversion of order is intended by destruction, and the power which wards off the latter from the former is meant by preservation.

The reason the authors offer for this interpretation is, that they, in common with others, are able to acquire a notion of a Superintending Power, though unfelt and invisible, solely through their observation of material phenomena; and that should they reject this medium of conviction, and force upon themselves a belief of the production of matter from nothing, and of its liability to entire annihilation, then nothing would remain in the ordinary course of reasoning to justify their maintaining any longer a notion of that unknown Supreme Superintending Power.

* The last clause admits of another interpretation, *viz.* “must be considered as the mouth, or *principal part* of the Veds.”

“ Bhoovuh, Swuh, (Earth, Space, Heaven) as the
“ body of the Supreme Intelligence ; hence these *three*
“ *words* are called the Defined.”

[Those that maintain the doctrine of the universe being the body of the Supreme Spirit, found their opinion upon the following considerations :

1st. That there are innumerable millions of bodies, properly speaking worlds, in the infinity of space.

2dly. That they move, mutually preserving their regular intervals between each other, and that they maintain each other by producing effects primary or secondary, as the members of the body support each other.

3dly. That those bodies, when viewed collectively, are considered one ; in the same way as the members of an animal body or of a machine, taken together, constitute one whole.

4thly. Any material body whose members move methodically, and afford support to each other in a manner sufficient for their preservation, must be actuated either by an internal guiding power named the soul, or by an external one as impulse.

5thly. It is maintained that body is as infinite as space, because body is found to exist in space as far as our perceptions, with the naked eye or by the aid of instruments, enable us to penetrate.

6thly. If body be infinite as space, the power that guides its members must be internal, and therefore styled the SOUL, and not external, since there can be no existence, even in thought, without the idea of location.

Hence this sect suppose that the Supreme all-per-vading power is the soul of the universe, both existing

from eternity to eternity; and that the former has somewhat the same influence over the universe as the individual soul has over the individual body.

They argue further, that in proportion as the internally impelled body is excellent in its construction, the directing soul must be considered excellent. Therefore, inasmuch as the universe is infinite in extent, and is arranged with infinite skill, the soul by which it is animated must be infinite in every perfection.]

He (Yajnuvulkyu) again expounds the meaning of the Gayutree in three passages:

"We, say the adorers of the Most High, meditate
 "on the Supreme and omnipresent internal spirit of
 "this splendid Sun. We meditate on the same
 "Supreme spirit, earnestly sought for by such as dread
 "further mortal birth; who, residing in every body as
 "the all-pervading soul and controller of the mind,
 "constantly directs our intellect and intellectual operations towards *the acquisition of* virtue, wealth, physical enjoyment, and final beatitude."

So, at the end of the Gayutree, the utterance of the letter Om is commanded by the sacred passage cited by Goonu-Vishnoo: "A Brahmun shall in every instance pronounce Om, at the beginning and at the end; for unless the letter Om precede, *the desirable consequence* will fail; and unless it follow, it will not be long retained."

That the letter Om, which is pronounced at the beginning and at the end of *the Gayutree*, expressly signifies the Most High, is testified by the Ved: viz. "Thus through the help of Om, you contemplate the Supreme Spirit." (*Moonduk Oopunishud.*)

Munoo also calls to mind the purport of the same passage: "All rites ordained in the Ved, such as oblation to fire and solemn offerings, pass away; but the letter Om is considered that which passes not away; since it is *a symbol of the most High the Lord of created beings.*"

"By the sole repetition of *Om and the Gayutree*, a Brahmun may indubitably attain beatitude. Let him perform or not perform any other religious rites, he being a friend to *all creatures* is styled a knower of God."

So Yogee Yajnuvulkyu says: "God is declared to be the object signified, and Om to be the term signifying: By means of a knowledge even of the letter Om, the symbol, God becomes propitious."

In the Bhuguvudgeeta: "Om* (the cause), Tut† (that), Sut‡ (existing), these are considered three kinds of description of the supreme Being."

* "Om" implies the Being on whom all objects, either visible or invisible, depend in their formation, continuance, and change.

† "Tut" implies the being that can be described only by the demonstrative pronoun "that," and not by any particular definition.

‡ "Sut" implies what "truly exists" in one condition independent of others. These three terms collectively imply, that the object contemplated through "Om" can be described only as "that" which "is existing."

The first term "Om" bears a striking similarity, both in sound and application, to the participle "ον" of the verb "υμ" to be, in Greek; and it is therefore not very improbable that one might have had its origin from the other. As to the similarity in sound, it is too obvious to require illustration; and a reference to the Septuagint will shew that "ον" like "Om" is applied to Jehova the ever existing God. Exodus, iii. 14. "Εγω υμι δ ον." "δ ον απιδαλει με προς υμας."

In the concluding part of the commentary on the Gayutree by the ancient Bhuttu Goonu-Vishnoo, the meaning of the passage is briefly given by the same author.

“ He, the spirit who is thus described, guides us.
 “ He, as the soul of the three mansions (*viz.* earth,
 “ space, and heaven), of water, light, moisture, and
 “ the individual soul, of all moving and fixed objects,
 “ and of Bruhma, Vishnoo, Shivu, the Sun, and other
 “ gods of various descriptions, the Most High God,
 “ illuminating, like a brilliant lamp, the seven man-
 “ sions, having carried my individual soul, as spirit, to
 “ the seventh heaven, the mansion of the worshippers
 “ of God called the True mansion, the residence of
 “ Bruhma, absorbs it (my soul), through his divine
 “ spirit, into his own divine essence. The worshipper,
 “ thus contemplating, shall repeat the Gayutree.”

Thus it is said by Rughoonundun Bhattacharyu, a modern expounder of law in the country of Gourr, when interpreting the passage beginning with “ Prunuvu Vyahritibhyam:”—“ By means of pronouncing
 “ Om and Bhoooh, Bhoovuh, Swuh, and the Gayutree,
 “ all signifying the Most High, and reflecting on their
 “ meaning, the worship of God shall be performed, and
 “ his grace enjoyed.”

And also in the Muha Nirvan Tuntru: “ In like
 “ manner, among all texts the Gayutree is declared to
 “ be the most excellent: the worshipper shall repeat it
 “ when inwardly pure, reflecting on the meaning of it.
 “ If the Gayutree be repeated with Om and the Vyah-
 “ riti (*viz.* Bhoooh, Bhoovuh, Swuh), it excels all other
 “ theistical knowledge, in producing immediate bliss.

“ Whosoever repeats it in the morning or evening or
 “ during the night, while meditating on the Supreme
 “ Being, being freed from all past sins, shall not be
 “ inclined to act unrighteously. The worshipper shall
 “ first pronounce Om, then the three Vyahritis, and
 “ afterwards the Gayutree of three lines, and shall
 “ finish it with the term Om. We meditate on him
 “ from whom proceed the continuance, perishing, and
 “ production of *all things*; who spreads over the three
 “ mansions; that eternal Spirit, who inwardly rules the
 “ sun and all living creatures; most desirable and all-
 “ pervading; and who, residing in intellect, directs the
 “ operations of the intellectual power of all of us mate-
 “ rial beings. The worshipper, by repeating every day
 “ these three texts expressing the above meaning,
 “ attains all desirable objects, without any other reli-
 “ gious observance or austerity. ‘ One only without a
 “ ‘second’ is the doctrine maintained by all the Oopuni-
 “ shuds: that imperishable and incomprehensible Being
 “ is understood by these three texts. Whoever repeats
 “ them once, or ten, or a hundred times, either alone or
 “ with many others, attains bliss in a proportionate
 “ degree. After he has completed the repetition, he
 “ shall again meditate on Him who is one only without
 “ a second, and all-pervading: thereby all religious
 “ observances, though not performed, shall have been
 “ virtually performed. Any one, whether a house-
 “ holder or not, whether a Brahmun or not, all have
 “ equal right to the use of these texts as found in the
 “ Tuntru.”

Here Om, in the first instance, signifies that Supreme
 Being who is the sole cause of the continuance, perish-

ing, and production of all worlds. “He from whom
 “these creatures are produced, by whom those that are
 “produced exist, and to whom after death they return,
 “is the Supreme Being, whom thou dost seek to know.”
 —The text of the Ved quoted by the revered Shunkur
 Acharyu in the Commentary on the first text of the
 Vedant Durshun.

The doubt whether or not that cause signified by
 “Om” exists separately from these effects, having
 arisen, the second text, Bhoor Bhoovuh Swuh, is next
 read, explaining that God, the sole cause, eternally
 exists pervading the universe, “Glorious, invisible,
 “perfect, unbegotten, pervading all, internally and
 “externally is He *the Supreme spirit*.”—*Moonduk Oopu-*
nishud.

It being still doubted whether or not living creatures
 large and small in the world act independently of that
 sole cause, the Gayutree, as the third in order, is read.
 “Tut Suvitoor vurenyum, Bhurgo devusyu dheemuhi,
 “dhiyo yo nuh pruchoduyat.” We meditate on that
 indescribable spirit inwardly ruling the splendid Sun,
 the express object *of worship*. He does not only in-
 wardly rule the sun, but he, the spirit, residing in and
 inwardly ruling all us material beings, directs mental
 operations towards their objects. “He who inwardly
 “rules the sun is the same immortal spirit who inwardly
 “rules thee.” (*Chhandoggu Oopunishud.*)—“God resides
 “in the heart of all creatures.”—*Bhuguvudgeeta.*

The object signified by the three texts being one,
 their repetition collectively is enjoined. The following
 is their meaning in brief.

“We meditate on the cause of all, pervading all, and

“internally ruling all material objects, from the sun
“down to us and others.”

[The following is a literal translation of the Gayutree according to the English idiom: “We meditate on
“that Supreme Spirit of the splendid sun who directs
“our understandings.”

The passage, however, may be rendered somewhat differently by transferring the demonstrative “that” from the words “Supreme Spirit” to the words “splendid sun.” But this does not appear fully to correspond with the above interpretation of Yajnu-vulkyu.]

WHILE translating this essay on the Gayutree, I deemed it proper to refer to the meaning of the text as given by Sir William Jones; whose talents, acquisitions, virtuous life, and impartial research, have rendered his memory an object of love and veneration to all. I feel so much delighted by the excellence of the translation, or rather the paraphrase given by that illustrious character, that with a view to connect his name and his explanation of the passage with this humble treatise, I take the liberty of quoting it here.

The interpretation in question is as follows:

“THE GAYATRI, OR HOLIEST VERSE OF THE VEDAS.”

“Let us adore the supremacy of *that* divine sun,*
“the godhead† who illuminates all, who recreates all,

* Opposed to the visible luminary.

† *Bhargas*, a word consisting of three consonants, derived from *bhá*, to shine; *ram*, to delight; *gam*, to move.

“ from whom all proceed, to whom all must return,
“ whom we invoke to direct our understandings aright
“ in our progress toward his holy seat.

* * * * *

“ What the sun and light are to this visible world,
“ that are the *Supreme good* and *truth* to the intel-
“ lectual and invisible universe ; and, as our corporeal
“ eyes have a distinct perception of objects enlightened
“ by the sun, thus our souls acquire certain knowledge,
“ by meditating on the light of truth, which emanates
“ from the Being of beings: *that* is the light by which
“ alone our minds can be directed in the path to bea-
“ titude.”

A
VIEW
OF THE
HISTORY, LITERATURE, AND MYTHOLOGY
OF
THE HINDOOS:

INCLUDING
A MINUTE DESCRIPTION OF
THEIR MANNERS AND CUSTOMS,
AND
TRANSLATIONS FROM THEIR PRINCIPAL WORKS.

IN THREE VOLUMES.

VOL. II.

By WILLIAM WARD,

OF SERAMPORE.

A NEW EDITION,
*ARRANGED ACCORDING TO THE ORDER OF THE ORIGINAL WORK
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SECT. XIII.—*Of the Six Dürshünüs,*

Or the Writings of the Six Philosophical Sects.

The six dürshünüs are six Systems of Philosophy, having separate founders, shastrüs, and disciples. Their names are, the Voishéshikü, the Nyayü, the Mēēmangsa, the Sankhyü, the Patünjölü and the Védantü dürshünüs. —The schools in which these systems were taught existed in different parts of India, but were held principally in forests or sacred places, where the students might not only obtain learning, but be able to practise religious austerities : Kūpilü is said to have instructed his students at Gūnga-sagürü ; Pütünjülee at Bhagü-bhandarü ; Kūnadü on mount Nēēlü ; Joiminee at Nēēlüvütü-mōölü ; and Goutümü and Védü-vyasü seem to have instructed disciples in various parts of India. We are not to suppose that the Hindoo sages taught in stately edifices, or possessed endowed colleges ; they delivered their lectures under the shade of a tree or of a mountain ; their books were palm-leaves, and they taught without fee or reward.

The resemblance between the mythologies of the Greeks and Hindoos has been noticed by Sir W. Jones, but in the doctrines taught by the philosophical sects of the two nations, and in the history of these sects, perhaps a far stronger resemblance may be traced:—

Each of the six schools established among the Hindoos originated with a single and a different founder : thus Kūnadü was the founder of the voishéshikü ; Goutümü

of the noiyayikū ; Joiminee of the Mēēmangsa ; Kūpilū of the sankhyū ; Pūtūnjūlee of that which bears his name ; and Védū-vyasū of the védantū ;—as Thales was the founder of the ionic sect, Socrates of the socratic, Aristippus of the cyrenaic, Plato of the academic, Aristotle of the peripatetic, Antisthenes of the cynic, Zeno of the stoic, &c. It is equally worthy of notice, that those who maintained the opinions of a particular dūrshūnū were called by the name of that dūrshūnū : thus those who followed the nyayū were called noiyayikūs ; and in the same manner a follower of Socrates was called a socratic, &c.

In the different dūrshūnūs various opposite opinions are taught, and these clashing sentiments appear to have given rise to much contention, and to many controversial writings. The nyayū dūrshūnū especially appears to have promoted a system of wrangling and contention about names and terms,^f very similar to what is related respecting the stoics: ‘ The idle quibbles, jejune reasonings, and imposing sophisms, which so justly exposed the schools of the dialectic philosophers to ridicule, found their way into the porch, where much time was wasted, and much ingenuity thrown away, upon questions of no importance. The stoics largely contributed towards the confusion, instead of the improvement, of science, by substituting vague and ill defined terms in the room of accurate conceptions.’^g

It is also remarkable, that many of the subjects discussed among the Hindoos were the very subjects which excited the disputes in the Greek academies, such as the

^f At present few of the Hindoos are anxious to obtain real knowledge ; they content themselves with reading a book or two in order to qualify themselves as priests or teachers, or to dispute and wrangle about the most puerile and trifling conceits.

^g *Enfield, p. 318, 319.*

eternity of matter; the first cause; God the soul of the world; the doctrine of atoms; creation; the nature of the gods; the doctrine of fate; transmigration; successive revolutions of worlds; absorption into the divine being, &c. It is well known, that scarcely any subject excited more contention among the Greek philosophers than that respecting spirit and matter; and if we refer to the Hindoo writings, it will appear, that this is the point upon which the learned Hindoos in the *dūrshūnūs* have particularly enlarged. This lies at the foundation of the dispute with the *bouddhūs*; to this belongs the doctrine of the *voishéshikūs* respecting inanimate atoms; that of the *sankhyūs*, who taught that creation arose from unassisted nature, and that of others who held the doctrine of the mundane egg.^a Exactly in this way, among the Greek philosophers 'some held God and matter to be two principles which are eternally opposite, as Anaxagoras, Plato, and the whole old Academy. Others were convinced that nature consists of these two principles, but they conceived them to be united by a necessary and essential bond. To effect this, two different hypotheses were proposed, one of which was, that God was eternally united to matter in one chaos, and others conceived that God was connected with the universe as the soul with the body. The former hypothesis was that of the antient barbaric philosophers, and the latter that of Thales, Anaximander, Pythagoras, the followers of Heraclitus,' &c.

^a "An Orphic fragment is preserved by Athenagoras, in which the formation of the world is represented under the emblem of an egg, formed by the union of night, or chaos, and ether, which at length burst, and disclosed the form of nature. The meaning of this allegory probably is, that by the energy of the divine active principle upon the eternal mass of passive matter, the visible world was produced."—*Enfield*, page 116.

The Greeks, as they advanced, appeared to make considerable improvements in their philosophy : ‘ The most important improvement,’ says Brucker, ‘ which Anaxagoras made upon the doctrine of his predecessors, was that of separating, in his system, the active principle in nature from the material mass upon which it acts, and thus introducing a distinct intelligent cause of all things. The similar particles of matter, which he supposed to be the basis of nature, being without life or motion, he concluded that there must have been, from eternity, an intelligent principle, or infinite mind, existing separately from matter, which having a power of motion within itself, first communicated motion to the material mass, and, by uniting homogeneous particles, produced the various forms of nature.’ A similar progress is plainly observable among the Hindoos : the doctrine of the *voishéshikū* respecting atoms was greatly improved by the light which *Védū-vyasū* threw on the subject, in insisting on the necessity of an intelligent agent to operate upon the atoms, and on this axiom, that the knowledge of the Being in whom resides the force which gives birth to the material world, is necessary to obtain emancipation from matter.

Among the Greeks there existed the Pyrrhonic, or sceptical sect, ‘ the leading character of which was, that it called in question the truth of every system of opinions adopted by other sects, and held no other settled opinion, but that every thing is uncertain. Pyrrho, the founder of this sect, is said to have accompanied Alexander into India, and to have conversed with the *bramhūns*, imbibing from their doctrine whatever might seem favourable to his natural propensity to doubting. These Greek sceptics ask, What can be certainly known concerning a being, of whose form, subsistence, and place, we know nothing ?

On the subject of morals, they say, there appears to be nothing really good, and nothing really evil.'—So among the Hindoos there arose a sect of unbelievers, the bouddhūs, having its founder, its colleges, and shastrūs. Many of the Hindoos maintain, that the dūrshūnūs owe their origin to the dispute between the bramhūns and the bouddhūs; but this supposition probably owes its origin to the fact, that the Hindoo philosophers of three of these schools were much employed in confuting the bouddhū philosophy: the following may serve as a specimen of the arguments used on both sides :—The bouddhūs affirm, that the world sprung into existence of itself, and that there is no creator, since he is not discoverable by the senses.¹ Against this, the writers of the orthodox dūrshūnūs insist, that proof equal to that arising from the senses may be obtained from *inference*, from *comparison*, and from *sounds*. The following is one of their proofs from inference : God exists; this we infer from his works. The earth is the work of some one—man has not power to create it. It must therefore be the work of the being whom we call God.—When you are absent on a journey, how is it that your wife does not become a widow, since it is impossible to afford proof to the senses that you exist? According to our mode of argument, by a letter from the husband we know that he exists; but according to yours, the woman ought to be regarded as a widow. Again, where there is smoke, there is fire : smoke issues from that mountain—therefore there is fire in the mountain.—It will not excite

¹ The bouddhūs, say the bramhūns, disregard all the doctrines and ceremonies of religion : Respecting heaven and hell, which can only be proved to exist from inference, they say, we believe nothing. There is a heaven : Who says this—and what proof is there, that after sinning men will be punished? The worship of the gods we regard not, since the promised fruit hangs only on an inference.

surprize, that an atheistical sect should have arisen among the Hindoos, when it is known that three of the six philosophical schools were atheistical, the Voishéshikū, the Mēēmangsa, and the Sankhyū.^k

The system adopted by Pythagoras, in certain particulars, approaches nearest to that of the bramhūns, as appears from his doctrine of the metempsychosis, of the active and passive principles in nature, of God as the soul of the world, from his rules of self-denial and of subduing the passions; from the mystery with which he surrounded himself in giving instructions to his pupils; from his abstaining from animal food,^l &c.—In all these respects, the Hindoo and Pythagorean systems are so much the same, that a candid investigator can scarcely avoid subscribing to the opinion ‘that India was visited, for the purpose of acquiring knowledge, by Pythagoras, Anaxarchus, Pyrrho, and others, who afterwards became eminent philosophers in Greece.’^m

That which is said of Pythagoras, that he was possessed of the true idea of the solar system, revived by Copernicus, and fully established by Newton, is affirmed of the Hindoo philosophers, nor does it seem altogether without foundation.

In all these, and other respects, may be traced such a close agreement between the philosophical opinions of the

^k From these and from the bouddhūs more than twenty inferior sceptical sects are said to have sprung.

^l Not only man, but brute animals are allied to the divinity; for that one spirit which pervades the universe unites all animated beings to itself, and to one another. It is therefore unlawful to kill or eat animals, which are allied to us in their principle of life.—*Enfield*, page 405. = *Ibid*.

learned Greeks and Hindoos, that, coupled with the reports of historians respecting the Greek sages having visited India, we are led to conclude, that the Hindoo and Greek learning must have flourished at one period, or nearly so, that is, about five hundred years before the Christian æra.

Among those who profess to study the dūrshñūs, none at present maintain all the decisions of any particular school or sect. Respecting the Divine Being, the doctrine of the védantū seems chiefly to prevail among the best informed of the Hindoo pūndits; on the subject of abstract ideas and logic, the nyayū is in the highest esteem. On creation, three opinions, derived from the dūrshñūs, are current: the one is that of the atomic philosophy; another that of matter possessing in itself the power of assuming all manner of forms, and the other, that spirit operates upon matter, and produces the universe in all its various appearances. The first opinion is that of the voishéshikū and nyayū schools; the second is that of the sankhyū, and the last that of the védantū. The Patñjölū, respecting creation, maintains that the universe arose from the reflection of spirit upon matter in a visible form. The Mēēmangsa describes creation as arising at the command of God, joining to himself dhūrmū and ūdhūrmū, or merit and demerit. Most of the dūrshñūs agree, that matter and spirit are eternal. These works point out three ways of obtaining emancipation: the knowledge of spirit, devotion, and works.

Some idea of the doctrines taught in each of these six schools, may be formed by perusing several of the following sections.

SECT. XIV.—*Of the Sankhyū Dūrshūnū.*^a

Kūpilū is supposed to have been the founder of this sect; he is honoured by the Hindoos as an incarnation of Vishnoo. Mr. Colebrooke, however, denies that the sentences known by the name of Kūpilū's sōōtrūs are his; he says, 'The text of the sankhyū philosophy, from which the Bouddhū sect seems to have borrowed its doctrines, is not the work of Kūpilū himself, though vulgarly ascribed to him; but it purports to be composed by Eeshwārū-Krishnū; and he is stated to have received the doctrine immediately from Kūpilū, through successive teachers, after its publication by Pūnchūshikhū, who had been himself instructed by Ūsooree, the pupil of Kūpilū.'

Kūpilū has been charged, and perhaps justly, with favouring atheism in his philosophical sentiments; nor is it wonderful, that men so swallowed up in pride, and so rash as to subject the nature of an infinite and invisible Being to the contemptible rules of so many ants, should be given up to pronounce an opinion from which nature herself revolts, "No God!!"—However, the reader will be able to form a correct idea of these opinions, from the translation of the Sankhyū-sarū, and other works which follow.

^a It is uncertain which of the dūrshūnūs is the most ancient: it is however conjectured, that this is the order of their rise: the Voishéshikū, the Noiyayikū, the Mēēmangsa, the Sankhyū, the Patūnjūlū, and then the Vé-dantū; and the author would have placed them in this order, but being confined to time in issuing this volume, he was obliged to place the account of that first which was most ready for the press.

SECT. XV.—*Treatises still extant belonging to this school of philosophy.*

Sankhyū-sōōtrū, or the original sentences of Kūpilū.

Sankhyū-prūvūchūnū-bhashyū, a comment on ditto.

Sankhyū-tūttwū-koumoodee, a view of the Sankhyū philosophy.

Sankhyū-bhashyū, a comment on the Koumoodee.

Sankhyū-chūndrika, ditto.

Ditto by Vachūspītee-mishrū.

Sankhyū-sarū, the essence of the sankhyū doctrines.

Sūtēēkū-sankhya-prūkashū, explanatory remarks on ditto.

A comment on this work.

Kūpilū-bhashyū, a comment by Vishwēshwūrē.

SECT. XVI.—*Translation of the Sankhyū-sarū, written by Vignanū-bhikshookū.*

“Salutation to God, the self-existent, the seed of the world, the universal spirit, the all-pervading, the all-conquering, whose name is Mūhūt.*

“The nature of spirit was examined by me briefly in the Sankhyū-karika; according to my ability, I now publish the Sankhyū-sarū-vivékū, in which I have collected the essence of the Sankhyū doctrines, which may all be found in the karikas.[†] In the Sankhyū-bhashyū, I treated of nature at large; in this work the subject is but slightly touched.

“It is the doctrine of the védū and the smritees, that emancipation[‡] is procured by the wisdom which discrimi-

* The Great, or excellent. † Explanatory remarks in verse.

‡ Deliverance from a bodily state, or, from subjection to transmigrations.

nates between matter and spirit. This discrimination will destroy the pride of imaginary separate existence ; as well as passion, malevolence, works of merit and demerit, which arise from this pride ; and also those works of former births which were produced by ignorance, passion, &c. ; and thus the fruit of actions will cease ; for the works connected with human birth being discarded, transmigration is at an end, and the three evils¹ being utterly extinguished, the persons obtain emancipation. Thus say the védūs, smritees, &c.

“ He who desires God, as well as he who desires nothing, though not freed from the body, in the body becomes God. If a person well understands spirit, he [knows himself to be] that spirit. What should a man desire, what should he seek, tormenting his body ? When all the desires of the heart are dismissed, a mortal becomes immortal, and here obtains Brūmhū. He who anxiously desires to obtain an object, is re-produced with these desires in the place on which his mind was fixed. All his worldly attachment is destroyed, whose desires are confined to spirit.

“ The smritees, and the kōōrmū and other pooranūs, declare, that passion, hatred, &c. arise from ignorance, and that ignorance gives birth to works of merit and demerit ; all which are faults, since they invariably perpetuate transmigrations. The Makshū-Dhūrmū² thus speaks, The organs of the man who is free from desire, do not go after their objects ; therefore he who is freed from the exercise of his members, will not receive a body, for it is the

¹ That is, that the human spirit is separate from the divine.

² These are, bodily pains, sorrow from others, and accidents.

³ A part of the Māhabharatā.

thirst-producing seed of desire which gives birth to creatures.

“ Some say, hell is the fruit of works ; but if so, why is desire made an impelling cause, for no one desires hell ? The answer to this is, that if no one really desires hell, there is however a degree of desire. We hear, that there is a hell, which is composed of a red-hot iron female, on which adulterers are thrown : notwithstanding the knowledge of this, however, the love to women still remains. The five sources of misery, that is, ignorance, selfishness, passion, hatred, and terror, which spring from the actions of former births, at the moment of a person's birth become assistants to actions ; as the existence of pride, passion, or envy, infallibly secures a birth connected with earthly attachment. Men who are moved by attachment, envy, or fear, become that upon which the mind is steadfastly fixed.

“ As soon as the fruit of works begins to be visible, pain will certainly be experienced. Wherever false ideas and selfishness exist, there will be passion, and wherever passion exists, there will be found envy and fear ; therefore passion is the chief cause of reproduction. The fire of wisdom destroys all works. Some one asks, How are works consumed ? The answer is, the wise cease to experience the fruit of works. But how far does wisdom consume works ? It destroys all [the fruits of] actions except those essentially connected with a bodily state ; and after consciousness* shall be destroyed, every vestige of the fruits of actions will be extinguished. Another says, When false ideas are destroyed, works cease, and

* Mūnū, or consciousness, is called one of the primary elements.

with them their fruits ; why then introduce confusion into the subject, by saying, that wisdom destroys the fruit of works ? The author replies, I have considered this objection at large in the *Yogū-Varttikū*.—The sum of what has been said is this, False ideas, selfishness, passion, and other evils are extinguished as soon as a person obtains discriminating wisdom ; and he in whom the three evils are annihilated, obtains emancipation. This is also declared in two *sōōtrūs* of the *Yogū shastrūs*, [the *Patūngūlū*]. Thus the first section ends with the proof, that discriminating wisdom produces emancipation.

Section 2.—We now come to describe the connection between spirit and that which is not spirit. Popularly speaking, that is spirit, which is capable of pain or pleasure. That which is not spirit, is inanimate matter. We call that discriminating wisdom which distinguishes spirit from matter according to their different natures, the immateriality of the one, from the materiality of the other, the good of the one, from the evil of the other, the value of the one, from the worthlessness of the other. Thus also the *védū* : Spirit is not this, is not that : it is immeasurable ; it cannot be grasped (therefore) it is not grasped ; undecayable, it decays not ; incapable of adhesion, it does not unite ; it is not susceptible of pain ; it is deathless. Thus also the *smritees* : That which is impervious to every faculty is seen through the glass of a religious guide ; by this discovery every earthly object is cast into the shade. He who is constantly immersed in worldly objects, sees not the evil that befalls him till it is too late. Spirit is not matter, for matter is liable to change. Spirit is pure, and wise : knowing this, let false ideas be abandoned. In this manner, he who knows, that spirit, separate from the body and its members, is pure, renounces in a measure

the changes of matter, and becomes like the serpent when he has cast off his old skin. A Sankhyū-sōōtrū also confirms this : Correct knowledge when obtained, saying no, no, renounces the world, and thus perfects discriminating wisdom. The Mūtsyū pooranū also thus describes correct knowledge, When all things, from crude matter to the smallest object produced by the mutation of matter, are known in their separate state, discriminating wisdom is perfected. The wisdom by which the difference between animate and inanimate substances is determined, is called knowledge. Should a person be able to distinguish between matter and spirit, still it is only by employing his knowledge exclusively on spirit that he obtains emancipation. This is the voice of the védū and smritees, " Spirit know thyself."

The Patūnjūlū says, We call those ideas false by which a person conceives of that as spirit which is not spirit ; in this case, matter is treated as supreme. Some one objects, How can false ideas be destroyed by discriminating wisdom, since these false ideas are fixed on one thing and wisdom on another ? The author replies, this reasoning is irrelevant, for false ideas are destroyed by examining that which is not spirit, and from this examination will result the knowledge of spirit. Clear knowledge of spirit arises from yogū, or abstraction of mind ; and this leads to liberation ; but not immediately, for discriminating wisdom is necessary. The false idea which leads a man to say, I am fair, I am sovereign, I am happy, I am miserable, gives rise to these unsubstantial forms. The védū, smritees, and the nyayū declare, that the discriminating wisdom, which says, I am not fair, &c. destroys this false idea. Error is removed, first, by doubts respecting the reality of our conceptions, and then by

more certain knowledge. Thus, a person at first mistakes a snail-shell for silver; but he afterwards doubts, and at length ascertains that it is a snail-shell. By this sentence of the védū, Brūmhū is not this, is not that, besides him there is none else, nothing so excellent as he is,—it is declared, that there is nothing which destroys false ideas so much as discriminating wisdom, and that no instruction equals it for obtaining liberation. The Gēēta says, The person who, with the eye of wisdom, distinguishes between soul and body, and between soul and the changes of the body, obtains the Supreme. Here we are taught from the Gēēta, that discriminating wisdom leads to liberation: therefore wisdom, seeing it prevents false ideas, is the cause of liberation. This wisdom is obtained by yogū, or abstraction of mind, and as it removes all necessity for a body, and distinguishes soul from body, it destroys false ideas. By this wisdom the person at length attains to such perfection, that he esteems all sentient creatures alike, and sees that spirit is every thing. This is the doctrine of the védū, of the smritees, and of all the dūrshūnūs; other kinds of knowledge cannot remove self-appropriation. The védantū, differing from the sankhyū, teaches, that discriminating wisdom procures for the possessor absorption into Brūmhū; the sankhyū says, absorption into life [jēēvū]. That discrimination can at once destroy such a mass of false ideas, will scarcely be believed, for this discrimination merely removes false ideas, for the time; for afterwards, when this wisdom shall be lost, selfishness will return: thus the person who, by discrimination, discovers that the snail-shell is not silver, at some future period is deceived by appearances, and again pronounces the shell to be silver. An objector says, Your argument proves nothing, for your comparison is not just: after the person has obtained

a correct idea respecting the shell, it is true, he is liable to fall again into the same mistake, but it is merely on account of distance, or of some fault in vision : the false idea which leads a person to pronounce matter to be spirit, arises simply from some habit in our nature : this is the opinion of all believers. When a child is first born, nothing can remove his false conceptions, which therefore become very strong ; but as soon as discriminating wisdom thoroughly destroys passion, the person is called the wise discriminator. Before a person obtains this wisdom, he has certainly more or less of false judgment ; but after obtaining discrimination, self-appropriation is destroyed ; and this being removed, passion is destroyed ; after which, the false idea cannot remain ; it therefore appears that you introduced an incorrect comparison. If any one objects, that the reciprocal reflection of the understanding and the vital principle upon each other is the cause of false judgment, we say it is impossible, for discriminative wisdom destroys this error also, so that such a mistake cannot again occur. He who is acquainted with abstraction [*yogū*] does not fall into this error [of confounding spirit with matter], but he who is not under the influence of abstraction does. Establishment in the habit of discrimination is thus described in the *Gēeta* : O *Pandūvū*, he who has obtained a settled habit of discrimination, neither dislikes nor desires the three qualities which lead to truth, excitation, or stupefaction. He who considers himself as a stranger in the world, who is not affected by sensible objects, and who desists from all undertakings, has overcome all desire. Hereafter we shall speak more of the nature of wisdom.

If any one should say, that the objects by the knowledge of which discrimination is to be perfected are too

numerous to be known separately, how then can this perfection be obtained, and if not obtained, how can it be said to procure emancipation? This objection is of no weight, for though these objects should be innumerable, yet by their visibibility or immateriality, one or the other of which circumstances is common to all things, a just discrimination may be acquired. That which displays, being the agent, must be different from that which is displayed: the thing manifested must be different from that which manifests it; as a vessel must be different from the light which brings it to view; and intention different from the thing intended. By this mode of inferring one thing from another, the understanding is proved to be distinct from the things discovered by it, and by this operation of the understanding it is further proved, that the agent and the object are not the same thing; this establishes my argument. What I mean is this, spirit is distinct from that which it discovers, but spirit itself is also an object capable of being known. An opponent here starts an objection, addressing himself to the author, You want to establish the fact, that spirit is distinct from matter; but your argument proves merely that spirit is distinct from the operations of the understanding, which operations are made known by spirit itself. You teach, that it is the work of unassisted spirit to make known the operations of the understanding; from which the only inference that can be drawn is, that spirit is different from these operations, not that matter is different from spirit. The author replies, This argument is invalid; you do not understand what you say: My argument is this, that the operations of the understanding are boundless, and that the works of nature are boundless also; now the works of nature are connected with the operations of the understanding, and therefore, in proving that spirit is distinct from the

one, I have proved that it is of course distinct from the other; and also that spirit is omnipresent, unchangeable, everlasting, undivided, and wisdom itself. The noiyayikū maintains the same idea, when in his system it is affirmed, that the earth is a created substance, and in consequence an effect having an all-sufficient cause. From this doctrine of the noiyayikū, the proof arises of the unity and eternity of this cause, as well as that the creator is omnipresent, boundless, and unchangeable. When a person is able to distinguish between the revealer and the thing revealed, he discovers, that the former is immutable, and the other mutable. Therefore in different parts of the commentary on the Patūnjūlū, by Vyasū, we find the idea, that the wisdom which enables a person to distinguish between the understanding and spirit leads to emancipation. If this be so, though a person should not have correct ideas of every part of nature, yet discriminating wisdom may exist; for he knows in general that the revealer and the revealed are distinct: and to this agree the words of a sage, sight and the object of sight are distinct; the knowledge of this destroys the false idea. From these premises we also conclude, that spirit is distinct both from matter and from the works formed from matter, for spirit is immutable. Wherefore we maintain, that sight and the object of sight are distinct. A modern védantikū had said, that when the distinction is made between matter and spirit, discrimination is applied to things as objects of sight, and gives these illustrations, He who perceives a jar, is not that jar in any respect; he who perceives a body, that is, he who calls himself I [myself] is not the body. But, says the author, this is not admitted, for the védū says, that "spirit is to be perceived," and hereby spirit is declared to be an object of sight; how then can a distinction

be maintained? The védantikū says, I meant, that which to spirit itself is the immediate object of perception, and therefore your objection is invalid. The author says, If this is your meaning, your mistake is still greater, for visible objects are seen only through the bodily organs, and not by unassisted spirit. The védantikū replies, When the védū speaks of spirit being visible, it merely means, that it is perceived by the understanding only: for the understanding cannot make spirit known; it can only make known its own operations; nor is there any reason why another should make known God: he is made known, and makes himself known: therefore the meaning of the védū, that spirit is perceptible, can only mean that it may be known, for spirit can never be visible. The author says, When you pronounce the word I, spirit is indicated, for when any one says I, spirit [self] is meant; but you say spirit is not visible, as the Bouddhūs also contend, who affirm, that the sense of happiness and misery lies in the understanding, and not in any other being. In the same manner you affirm that spirit, [like light,] is-itself visible, and the Bouddhūs declare that the understanding is light. We obtain nothing from hence, however, relative to matter; but the great desideratum was to shew, that liberation arose from that discrimination which distinguishes spirit from matter. This fault has been examined in the commentaries. If we speak of discrimination as applied to matter in a general way, there are still many general principles, as mutability, compoundness, a capacity of pleasure, pain, and infatuation, partaking of the nature of twenty-four principles, and applied to these general principles [not confining ourselves to one]: if we therefore say, that liberation is to be obtained by discrimination, we introduce confusion into the subject [the reverse of discrimination]. This there-

fore is not admitted, for that knowledge which removes false ideas, procures liberation. If it should be said, that discrimination applied generally destroys all appropriation, and procures liberation, how does this agree with the védū and smritees, which teach, that discrimination must be applied to every form of matter, as, I am not the body, I am not the organs, &c.? To this it is answered, The proposition agrees with the doctrine of these books, because general ideas indicate particular ones.—*In this second section, Vignānū-bhikshookū* has explained the nature of that discrimination which procures liberation.

Section 3.—In order to obtain emancipation, it has been said, that a person must obtain discrimination which distinguishes spirit from matter. What then is matter? Commonly speaking, it is divided into twenty-four parts, viz. crude matter, the understanding, consciousness of personal identity, the qualities of the five primary elements, the eleven organs, and the five primary elements. In these, either as the attribute or the subject, are included quality, action, and kind. In all these parts of matter, the abstract idea is, the materiality of all things, which arises from some change of its primitive state, either mediately or immediately.

Crude matter is subject to change. It has the following synonyms; prūkritee,^{*} shūktee,[†] ūja,[‡] prūdbanū,[§] ūvyūktū,^{||} tūmū,[¶] maya,[‡] ūvidya,[§] &c. as say the great sages. In the smritees it is called Bramhēē vidya,[¶] ūvidya, prūkritee, pūra.[§] This crude matter is considered as possessing the three qualities [goonūs] in exact equilibrium,

[*] The natural or primary state.	[†] Power or energy.	[‡] The unproduced.
[§] The chief.	That which is latent.	[¶] Darkness.
[¶] Illusion.	[§] Ignorance.	[¶] Sacred knowledge.
		[§] Excellence.

from which we are to understand, that it is not an effect produced by some cause. By this state of equilibrium is to be understood the absence of increase or decrease, viz. a state in which no effect is produced. Mūhūt [intellect], &c. are effects, and are never in a state in which no effect is produced : this is the definition.

Wherever the three goonūs are unequal, we still call it crude matter, but in this case we speak improperly. We have said, that crude matter is not an effect, and we have borrowed it from the original sankhya. Matter, in its natural or crude state, is not possessed of the three qualities : of this doubt not ; nor is it distinct from the three qualities ; this likewise is an undoubted axiom ; for the sankhyū sōōtrūs teach, that the three qualities are not the qualities of crude matter, but of the natural state itself ; and this is also taught in the Patñjölū and its commentaries, which declare, that crude matter and these qualities are the same. If all effects arise from these causes, it is vain to seek after another natural state of matter distinct from this. “ The qualities of matter,” this and such like expressions are similar to “ the trees of a forest ;” but the trees are not different from the forest. “ The sūtwū, rūjū, tūmū, are qualities of matter in its natural state.” This sentence, shewing that these qualities are the effect of matter, is intended to point out, that they are not eternal ; or that they are both the causes and the effects of mūhūt, (intellect). It is said in the védū, that the creation of intellect arose from the inequality of the qualities : this inequality is thus explained ; In intellect there is a much larger portion of the good quality (sūtwū), and therefore the two other qualities do not make their appearance, but the good quality is made manifest ; and from hence arises excellent conduct. In this manner

[four properties being added] the twenty-eight principles [or properties of bodies] are accounted for. The effect of the three qualities on this equilibrium is thus stated in the védū: first, all was tūmū [the natural state of matter]; afterwards it was acted upon by another [thing], rūjū, [passion] and inequality was the consequence; then rūjū being acted upon, another inequality was produced, and hence arose the sūtwū [excellence]. The sūtwū and other qualities we call things (drūvyū), because they are possessed of the qualities of happiness, light, lightness, agreeableness, &c.; and are connected with union and separation; but though not subject to any other thing, they form the material of which every thing is made. We call them qualities, since they operate as assistants to the vital energy; they also imprison the spirit. We say, that the organs are possessed of happiness, misery, infatuation, &c. and in the same manner we speak of the qualities, because there is an union between the attribute and the subject, similar to that which exists between the thoughts and the soul. The sūtwū goonū, though distinguished by the terms light, favour, &c. is said to have the nature of happiness, by way of pre-eminence. So also the rūjū, though it has the nature of impurity, agitation, &c. as well as of misery, yet, by way of pre-eminence, it is said to have the nature of misery; and thus also the tūmū, though it is described as a covering [a veil or dark cloud] and has the nature of stupidity, &c. yet, by way of pre-eminence, it is to have the nature of infatuation. The effects produced by the three goonūs are indicated by their names: the abstract noun derived from the present participle *sūt*, is sūtwū, existence, entity, or excellence; by which etymology, the pre-eminence of goodness, as seen in aiding others, is intended. Rūjū refers to a medium state [neither good nor

bad] because it awakens the passions. The *tūmū*, the worst, because it covers with darkness.

The three *goonūs* have an innumerable individuality [reside in many]. From this rule of the *sankhyū* it follows, that those who are distinguished as possessors of the *sūtwū goonū*, are known by gentleness and other qualities. So also those possessed of the *rūjū* are known by the mobility of this *goonū*, and those possessed of the *tūmū*, by the heaviness of this *goonū*. But even if the *goonūs* were each considered as one, yet must they be considered as pervading all, for we are taught that [by them] many worlds were created at once. An objector says, how is it possible, that from one cause an endless number and variety of productions could spring? To this another answers, To the union of this one cause to numberless productions, this variety is to be attributed. To the last speaker the author replies, The three *goonūs*, which pervade every thing, do not of themselves produce this variety; for, though they pervade all things, they are not united to them. The sum of this doctrine is, that the *goonūs* have each innumerable individualities, and are to be esteemed as things and not as qualities.—To this one objects, The *goonūs* are three; how then can they be said to be innumerable? The author replies, they are called three in reference to their collected state, in the same manner as the *voishćshikūs* comprise the elementary forms of matter in nine divisions. To the *goonūs* may also be ascribed dimensions, as being both atomic and all-pervading. If these properties be not ascribed to them, how shall we account for the active nature of the *rūjū goonū*, and for the sentiment which some properly entertain, that the all-pervading ether is an original cause? If you say, that every cause is all-pervading [but not atomic] then the boundaries of things cannot be ascertained.

While other dūrshūnūs ascribe the origin of things to matter, the voishéshikū dūrshūnū contends, that from earthly atoms the earth arose, but this is false, for the first [assisting] cause is void of scent, &c. This is our opinion, and in this opinion we are supported by the Vishnū pooranū, &c. The great sages have taught, that the first cause is unperceived; that matter is subtile [approaching invisibility], underived, identified with entity and non-entity, void of sound, imperceptible to the touch, without form, and is pervaded by the three goonūs. The first cause is underived, has no producer, and is undecayable. The hypothesis of the voishéshikūs, that smell, &c. exist in the first [assisting] cause, we have already confuted in the comment.

An inquirer suggests, if matter is both atomic and all-pervading, and, possessing the three goonūs, has an endless individuality, is not your conclusion destroyed, that it is undivided and inactive? The author answers, I have mentioned individuality as a property of matter purely in reference to it as a cause; as odour [though of many kinds] is an universal property of earths; and the all-pervading property of matter is proved by the same property in ether [which has been pronounced to be one of the causes of things]. Thus, although it be maintained, that the creatures are many, and that creation is composed of many parts, yet they are all one when we speak of things in reference to their generic nature. The védū also confirms this doctrine, when it mentions, “the one unproduced.” Matter is also called inert, because it does not tend to any object, and because it has no consciousness of its own existence. But, if when you say, that matter is inactive, you mean that it is destitute of motion, you will contradict the védū and smritees, for

they declare that matter possesses motion [agitation]; therefore when we say that matter is inert, our meaning must be confined to this idea, that it does not tend to any object, and is free from consciousness of its own existence. Whatever else is included in matter, is shewn in the comment, [Sankhyū-Bhashyū]. The proof from inference, relative to the nature of matter is this, intellect, &c. the effect of matter, are identified with pleasure, pain, and infatuation; and the things to which intellect, &c. give rise, are identified with pleasure, pain, and infatuation. From the effects therefore we ascend to the cause, matter. Thus, when we see a garment, we gain this knowledge, that cloth is composed of thread.^h The védū and smritees confirm this argument. We have thus ascertained by inference, that matter is identified with pleasure, pain, and infatuation; but further particulars of matter may be learned from the shastrū and by abstraction.

Some one says, the fruit of the sūtwū goonū is declared to be happiness, joy, &c. but except in the mind, we discover no happiness on earth—none in the objects of the senses: therefore this declaration is not confirmed. To this a third party replies, True, we see not happiness in the objects of sense; but the excellency of very beautiful forms produces happiness. The author denies the premises, and says, If excellency be admitted as a species, as well as blueness, yellowness, &c. it will involve the absurdity of two species in one subject. Further, in a lapse of time, the same excellent form which gave pleasure excites pain. We term that in which excellency

^hThe pūndit who assisted the author in this translation, supplied another comparison: Butter arises from milk—the source is milk, the means is churning, the effect is butter: from this effect we infer, that all milk possesses a butter-producing quality.

resides, the happy : [therefore happiness is found in sensible objects]. This assertion is further proved by the expressions, the *form* of the jar, *worldly* pleasure, &c. [that is, these expressions suppose, that there is in present things a power of giving pleasure]. See the commentary (bhashyū).

The nature of matter having been thus ascertained, we shall now treat of mūhūt [intellect]. The principle mūhūt, which is named from the reasoning faculty, springs from matter. It is called mūhūt, from its union with religion and other excellent qualities, which form its distinguishing character. Its synonyms are, Mūhūt Booddhee,ⁱ Prūgnū,^k &c. In the Ūnoogēeta^l it is also thus described : Spirit possessed of all these names or qualities, is called Mūhūt, Mūhan-atmū,^m Mūtee,ⁿ Vishnoo,^o Jishnoo,^p Shūmbhoo,^q Vēryūvūt,^r Booddhee, Prūgnū, Oopūlūbdhee ;^s also Brūmhā, Dhritee,^t Smritee.^u It is spread over the world ; that is, its effects [figuratively] his hands, feet, eyes, head, mouth, and ears, fill the world ; it is all-pervading, undecayable, it possesses rarity, levity, power, undecaying splendour. Those who know spirit, are not desirous [of other things] ; they have conquered passion, &c. and being emancipated, ascend to greatness [mūhūt]. He who is mūhūt, is Vishnoo ; in the first creation he was Swayūmbhoo,^x and Prūbhoo.^y The three kinds, viz. sūtwū, &c. [or qualities] of mūhūt, have been allotted to three deities, so that each is identified with the quality [goonū] itself, and from hence the three names, Brumha, Vishnoo, Shivū. Thus it is said

ⁱ The understanding.	^k Knowledge.	^l A section of the Mūhabharūt.
^m The intellectual spirit.	ⁿ The will.	^o The all-pervading.
^p The victorious.	^q The existent by way of eminence.	^r The powerful.
^s The rememberer.	^t Comprehension.	^u Restraint.
^x The self-existent.	^y The supreme.	

in the Vishnoo pooranũ, mũhũt is three-fold, it has the sũtwũ, rũjũ, and tũmũ qualities. The Mũtsyũ pooranũ also says, From matter, with its changes, arises the principle mũhũt ; and hence this word mũhũt is used among men, [when they see any thing great]. From the qualities of matter in a state of excitation [fermentation, *kshobhũ*] three gods arise, in one form, Brũmha, Vishnoo and Mũhėshwũrũ.

Spirit possesses rarity, levity, &c. This is asserted in reference to the union of the attribute and the subject. In the first creation, mũhũt is unfolded by the form Vishnoo, rather than by that of Brũmha and Sũnkũrũ : this is mentioned in a stanza of the Vishnoo pooranũ. The principle mũhũt, in part, through the penetrating nature of the rũjũ and tũmũ goonũs, being changed in its form, becomes the clothing of individual particles of life [i. e. of souls], and being connected with injustice, &c. becomes small. The sentence of the sankhyũ is, that mũhũt, from association becomes small [or is diminished]. The effect of mũhũt, both in its free and combined state, is firmness. Mũhũt is the seed-state of the tree of the heart, [ũntũkũrũnũ] of ũhũnkarũ [consciousness of existence], and of mũnũ [the will]. Therefore, it appears from the shastrũs, that mũhũt is derived from matter, and ũhũnkarũ from mũhũt[*intellect*]. By a general inference, it is concluded, that effects are united to their immediate causes : [in this way, mũhũt gives birth to ũhũnkarũ, or consciousness, and is united to it] but whether, in creation, the five elements [the material parts] were first created, and the others succeeded in regular succession, or whether the intellectual part was first created, and was followed by the others in succession, we cannot determine by inference, for want of a clear datum. There are, however, some re-

marks in the védū and smritees which lead to the conclusion, that the intelligent part was first created. This has been shewn in the bhashyū.

Having defined the nature of understanding [mūhūt], we now proceed to consider the nature of consciousness [ūhūnkarū]:—Consciousness arises from the understanding, as a branch of the seed plant. It is called ūhūnkarū from its effects, viz. an idea that I exist, as a potter is denominated from a pot: this is its character. Its synonyms are found in the Kōōrmū-pooranū: ūhūnkarū,^a ūbhimānū,^a kūrtree,^b mūntree,^c atma,^d prūkoolū,^e jēcīvū,^f all which are exciting principles. This consciousness, being of three kinds, is the cause of three different effects; thus the Kōōrmū pooranū, Consciousness arises from the understanding, and is of three sorts: voikarikū [changeable]; toijūsū [from tijū, light]; and, born from the elements, &c. tamūsū [darkness]. The toijūsū creation comprises the organs; the voikarikū, ten of the gods; mūnū [consciousness] being added, makes eleven partaking in its qualities of both [kinds, that is, of the nature of the bodily organs and the faculties]. From the tūn-matrūs^g were created visible objects, as animals, &c. The voikarikū creation is peculiar to the sūtwū goonū, and the toijūsū to the rūjū: mūnū, by its own qualities, or union, becomes an assistant in the operations of the faculties, and partakes of the organs both of perception and action. By this sentence of the védū, and others of the same import, viz. “my mind was elsewhere—I did not hear,” it is proved, that the mind partakes of both kinds of organs.

^a Consciousness of existence. ^b Regard to self. ^c The governor.

^d The counsellor. ^e Self or spirit. ^f Excellent origin. ^g Life.

^h The simple elements of sound, touch, form, taste, and smell, as unmixed with any kind of property.

The eleven gods which preside over the organs, are, Dik,^h Vātū,ⁱ Ūrkū,^k Prūchétū,^l Ūshwee,^m Vūnhee,ⁿ Indrū,^o Oopéndrū,^p Mitrū,^q Kū,^r and Chūndrū.^s

Having determined the nature of consciousness, the author proceeds to explain the faculties and organs :—In the first place, from consciousness proceeded the reasoning faculty [mūnū] ; the strong bias to sound felt by mūnū, produced the incarcerated spirit's organ of hearing ; from the attraction to form felt by mūnū, arose the organ of sight, and from the desire of smell in mūnū, the organ of smelling, &c. This is found also in the Mokshyū-Dhūrmū, where the organs are described as the effects of the operations of the mind, or, in other words, attachment. Thus, by the reasoning faculty, the ten organs and the five tūn-matrūs are produced from consciousness. There is no ascertaining the order of the organs and tūn-matrūs, because they are not related as cause and effect. Respecting the organs, there is no proof that one organ gave birth to another ; but this proof does exist respecting the tūn-matrūs. Thus, to speak of them in order : from the tūn-matrū of sound arises that of feeling, which has the qualities both of sound and touch ; and thus, in order, by adding one quality to every preceding one, the other three tūn-matrūs are produced. In the commentary on the Patūnjūlū, the regular increase of a property in each of the tūn-matrūs is described. Moreover, the five tūn-matrūs give birth to the five primary elements. The Kōōrmū and Vishnōo pooranūs teach, that the five tūn-matrūs arose in succession from consciousness ; the Kōōrmū says, Consciousness which arises from the tūmū

^h The regent of a quarter.ⁱ The regent of wind.^k The sun.^l The regent of water.^m The divine physician.ⁿ The regent offire. ^o The king of heaven.^p Vishnōo.^q A god.^r Brūmba,^s The moon.

goonū, and which gives birth to the five senses, undergoes a change, and from this change is produced the simple element or tūn-matrū of sound. From sound was produced the ether, having the distinguishing character of sound. Ether, undergoing a change, produced the tūn-matrū of feeling, and from this arose air, having the quality of touch ; and so in order with the rest.

An opponent says, the four primary elements [ether, air, fire and water] are evidently the assisting causes of other things ; and therefore, when you contend, that by them nothing is effected beside the circumstance of change, you err. To this the author replies, The pooranūs declare, that consciousness is the cause, while the five tūn-matrūs are mere accessaries in the creation of the five primary elements. In this manner were produced the twenty-three principles [of things]. After deducting the five elements, and consciousness in the understanding, the remaining seventeen are called the lingū-shūrēērū,^{*} in which the spirit resides as fire in its dwelling-place fuel. That lingū-shūrēērū of all sentient creatures being produced, continues from the creation till the destruction of the material world ; it is carried out of the world at death by the living principle, and with it returns to the earth in the next transmigration. The living principle, being a distinct operation of the understanding, is not considered as distinct from the lingū-shūrēērū. The five tūn-matrūs are the receptacle of the lingū-shūrēērū, as canvas is that of a painting, for so subtile a substance could not pass from one state to another without a vehicle.—In the beginning, the lingū-shūrēērū, in an undivided state, existed

^{*} The Hindoo writings speak of three states of the body, the lingū-shūrēērū, or the archetype of bodies ; the shookshmū-shūrēērū, or the atomic body, and the st'hōūlū-shūrēērū, or gross matter.

in a state similar to that clearly visible material body which is as the clothing of the Self-Existent. Afterwards, the individual lingū-shūrēērū became the clothing of individual animals, which clothing forms a part of that which clothes the Self-Existent, as the lingū-shūrēērū of a son is derived from that of a father. Thus speaks the author of the aphorisms [Kūpilū]: Different individuals are intended to produce different effects; and thus also Mūnoo, God, having caused the subtle particles of the six unmeasured powers, or the six organs, the collected denominator of the soul, to enter into mere spirits, formed all creatures. The meaning is merely this, God, the self-existent, causing the rare or subtle parts of his own lingū-shūrēērū to fall as clothing upon the souls proceeding from himself, created all animals.

Having thus described the lingū-shūrēērū, the author proceeds to describe gross matter:—Consciousness of personal existence arises within intellect as a tenth part of intellect; and, bearing the same proportion, from consciousness of personal existence arises ether; from ether air; from air light; from light water, and, from water earth, which is the seed of all gross bodies, and this seed (earth) is the mundane egg. In the midst of that universe surrounding egg, which is ten times larger than the fourteen spheres, by the will of the self-existent, was produced the st'hoolū-shūrēērū of this being. This self-existent, clothed with this matter, is called Narayñū.

Thus Mūnoo, after having discoursed on the self-existent, says, "He, desirous of producing numerous creatures from his own substance, in the first place created waters, and in them produced a seed, gold-like, splendid as the thousand-rayed sun. In that seed was produced

Brūmha, the sire of all. He was the first material being, and is called Poorooshū (the producing cause); and thus Brūmha became the lord of all creatures. Waters are called Nara, because they were produced by Nūrū [the self-existent] : they were at first his place [ūyūnū], therefore he is called Narayūnū." The védū and smritees teach, that this spirit is one, since all creatures were derived from it, and since all at last will be absorbed in it. Therefore the védū and smritees are not opposed to the popular sentiment, that "Narayūnū is the spirit of all sentient creatures."

Narayūnū, clothed with the total of gross matter, created, on his navel, resembling the water-lily-formed Sooméroo, him who is called the four-faced, and then by him created all individuals possessed of organs, down to the masses of inanimate matter. Thus the smritees, All living creatures, with their organs, proceeded from the body of that being [Narayūnū thus clothed with matter]. That which is said in the pooranūs, that, while Narayūnū was sleeping on shéshū [the serpent-god Ūnūntū], the four-faced god was unfolded from the water-lily navel, and from the eyes and ears of this god, must be understood as referring to the creation which takes place at the dawn of every day of Brūmha, viz. at every kūlpū. It cannot agree with the first creation, but this sleeping on shéshū agrees with the dissolution of nature which takes place on the evening of a day of Brūmha, and with the appearance of the torpid gods, in regular order from Brūmha, who in a united state had retired into the body of Narayūnū; for, the dissolution of nature at the evening of a day of Brūmha, is called sleep, because, at that time, for some purpose, he [Narayūnū] assumes a body. Thus the twenty-four principles [of things], and the production

of the world by them as an assisting cause, have been briefly described. From whatever cause any thing is produced, its continuance depends upon the continuance of that cause, and its dissolution arises from the absence of it. From whatever cause any principle [of the twenty-four] is derived, in that it is again absorbed; but absorption is in the reversed order of creation, while creation is in a direct order [as from ether, wind; from wind, fire, &c.] So says the Mūhabharūtū, &c. These changes, viz. creation, preservation, and destruction, in the gross state of the twenty-four principles, are shewn, in order to assist in obtaining a discriminating idea of Him who pervades all things; the perceptible though very subtile changes [in these principles] are thus mentioned in the smritees: the constant births of the lingū-shūrēcrūs, on account of their extremely subtile nature, and the rapidity of time, are as though they were not. Therefore, speaking correctly, all inanimate substances are called non-entities [or rather momentary]; another affirms, that all inanimate things, to speak decisively, are uncertain. Standing aloof then from all inanimate things, the spirit is to be perceived as the real existence by those who are afraid of evil. The Ūnoogēcta contains the following comparison: This universe, the place of all creatures, is the eternal tree Brūmha: this tree sprung from an imperceptible seed [matter]; the vast trunk is intellect; the branches, consciousness; its inferior branches, the primary elements; the places of the buds, the organs; and thus, spreading into every form of being, it is always clothed with leaves and flowers, that is, with good and evil fruit. The person who knows this, with the excellent axe of real wisdom cuts down the tree, rises superior to birth and death, and obtains immortality.—*End of the third section.*

Section 4.—For the accommodation of the student, I shall now, in verse, treat of spirit, as the first cause [poo-rooshū], and distinct from matter. The common concerns of life are conducted by this one idea “ I am ” [that is, by indentifying spirit with matter] ; but by the true knowledge of God it is made clear, that he is eternal, omnipresent, &c. I shall therefore, in the first place, speak of spirit as united to matter : [In this sense] he who receives the fruit of actions, is eternal, since he is the cause of every operation of the understanding, and of every creature produced by the mutations of matter. Moreover the understanding is without beginning; for as a seed is said to contain the future tree, so the understanding contains the habits produced by fate, and as such must be without beginning : therefore, from the fact, that the understanding is without beginning, we derive the proof, that he who receives the fruit of actions is without beginning. When we speak of spirit, as the sovereign, we mean, that it presides over the operations of the understanding as the receiver, as a shadow is received on a mirror.^u Therefore when the operations of the understanding are destroyed [withheld] the liberation of spirit ensues ; [that is, according to the sankhyū, the liberation of spirit includes merely the liberation of the understanding from its operation on visible objects]. He who receives the fruit of actions being without beginning, there exists no cause for his destruction, and therefore he is not destroyed : from hence it is proved, that he is eternal, and, being eternal, he has not the power of producing new ideas. We have never seen that that which is destitute of light can make

^u According to the sankhyū, spirit is not considered as the creator, nor, in fact, as really receiving the fruit of actions ; this reception being only in appearance in consequence of union to matter, and not more, in reality, than as the mirror suffers or enjoys from the image reflected upon it.

known light; in the light-possessing works of the sūtwūgoonū, the properties of this goonū are seen. From hence we gain the idea, that the cause of things [the manifestor] is not finite, but eternal; therefore manifestation resides in the eternal. Union leads to mistake respecting the cause of manifestation; as when some suppose, that the power of giving light is in the fuel, or that this power is communicated to a mirror when you remove its covering. Therefore the knowledge of the eternal must also be eternal, and in some sense, must be considered as spirit, for upon it nothing is reflected. [If any one say, that] knowledge [is a property, we affirm that it] is a thing, for it is dependent on none; and "I am" [personal identity], being a quality of the understanding, will agree with this as a thing. Through false ideas, the ignorant constantly cherish the error, "I am that lump" [of clay; that is, they conceive of spirit as matter]. Through association [between body and spirit], they call spirit the wise, and from the same cause they apply to spirit the terms dependence, depravity, production, and destruction; but as vacuum only is necessary to the ear, so spirit requires only spirit; therefore, in an inferior sense, but where no objection can be raised, it is decided from the védū, &c. that spirit being wholly light, the all-pervading, the eternal, and the pervader of all bodies, requires only spirit. When it is united to material things, then [not really but apparently] it is capable of destruction; when in a subtile state, it is unsearchable. If it is diffused through the whole system, why then are not the things of all times and of all places always manifest? They are not manifest except in those cases where spirit is united to the operations of the understanding. Philosophers maintain, that the appearance of things is their image reflected upon spirit. When the operations of the understanding

are not reflected, spirit is considered as unconnected, immutable, ever-living, all-diffused, and eternal. All desires, &c. arise in the understanding, and not in the spirit, for desire and the operations of the understanding have but one receptacle. All things within us subject to alteration, exist in the understanding; therefore all spirits, like all vacuums, are equally immutable, always pure, always identified with the understanding, always free, unmixed, light, self-displayed, without dependence, and shine in every thing. An opponent here says, We are then, in short, to understand, that all spirits, like the vacuum, are one; for that it is in the understanding only that the contrarieties, pleasure and pain, exist. This objection will not stand, for in one spirit there are these contrarieties, the reception of the fruit of actions, and the absence of this reception; for when spirit receives the operations of the understanding, it is many, and when distinct from these operations, it is one; the védū and smritees teach us, that spirit is one when we apply to it discriminating wisdom; and many when united to matter. Spirit receives pleasure, &c. as a wall the shadow; but that which enjoys or suffers is the understanding: still a distinction is formed by the appearance or non-appearance of enjoyment or suffering in spirits, similar to that which appears in pillars of chrystal on which the shadows of dark or red bodies have fallen; but the similitude drawn from air is inadmissible, because things having different properties make no impression on air.—*End of the fourth section.*

Section 5.—I shall now speak of spirit, and of that which is not spirit, and enlarge upon the qualities of the one, and the faults of the other, that the distinction between them may be made clear. This cloud-like world,

subject to the transmutations arising out of the three goonūs, like the changing clouds in space, is repeatedly produced and absorbed in spirit, by its approximation to the three goonūs in their changed form. Therefore spirit [chitee], being [in reality] without change, as the supporter of the three-goonū-changed [world], is the instrumental cause of the universe. As water, by its being the sustaining substance, is acknowledged to be the supporter of the world, so spirit by its being the sustainer of the embryo [atomic] world, is declared to be its supporter. Brūmhū, the immutable, the eternal, and who is described by the synonym Pūrūmart'hū-sūt [the real entity], without undergoing any change, is [popularly speaking] the instrumental cause of all things. He is called Pūrūmart'hū-sūt, because he exists for himself, and is complete in himself. He is called sūt [the existent] because he exists of himself, and accomplishes all by himself. Nature in all its changes is like the fluctuating waves, and is called ūsūt [non-entity] through its constant change from form to form. That which, after the lapse of time, does not acquire a new denomination from having undergone a change, is called in the smritees vūstoo (substance); that which owes its existence to its dependence on something else, or which is completed by the vision of something else, or which arises from another source, is not called substance [is ūsūt], because something else is required to give it existence. That which is real, must have existence: we can never say, that it does not exist. If it does not exist, we can never affirm that it exists, or that it is eternal. Therefore, when we speak of the world as possessing entity and non-entity, we lie under a mistake: [still, as real impressions are produced by it on the mind, we may say] this world is sūt [substance] and ūsūt [unreal]; but to believe that this world is a substantial good,

is a real mistake. This world is [compared to] a tree ; its intellectual part is its heart [the substantial part] ; all the rest is sap [unsubstantial]. That part of the world which is permanent, is intellect, which is unchangeable ; all the rest is contemptible, because unsubstantial. So also is it false and unsubstantial, because, compared with Brūmhū, it is unstable.

Thus have I shewn, that spirit is a reality [sūt] ; and have also described the nature of other things. These subjects are discussed at length in the Yōgū-Vashisht'hū ; I have here only given an abstract of them. A dream, when a person awakes, is proved to be a non-entity. That body which, when awake, we are conscious we possess, is a non-entity when we are asleep. At the time of birth, death is a non-entity ; and at the time of death, birth is a non-entity. This error-formed world is like a bubble on the water : we can never say that it does not exist, nor that it does. Spirit is real entity, but not so the visible world : it is as unreal as a snail when mistaken for silver ; or as when the thirsty deer mistakes the reflected rays of the sun for a pool of water. There is one omnipresent, placid, all-pervading spirit ; he is pure, essential knowledge, entire and inconceivable intellect, widely diffused like boundless space. Wherever, in any form, that omnipresent, omnipotent, universal, all-inspiring, self-existent being, is visible, there, in these forms, this agitated world, now visible and now invisible, appears extended in him like the reflected rays of the sun [mistaken for water] on the sands of a desert. As a magic shew, or as the appearance of water from the reflecting of the rays of the sun on the sand, or as the unstable waves on the surface of the water, so is the world as spread out on spirit. This visible world was spread out by

the mind of the self-existent Brūmhū; therefore the world appears to be full of mind. Those of impure mind, who are ignorant, and who have not entered the [right] way, esteem this unsubstantia! world as substantial, and pursue this idea with the force of the thunderbolt. As a person unacquainted with gold may have an idea of a [gold] ring, but has no conception of the value of the gold of which it is composed, so an ignorant person sees in the world only cities, mountains, elephants, and other splendid objects; he has no idea of that which is spiritual. In these and other passages of the Yogū-Vashisht'hū, the absolute nothingness of the world is declared; and in other passages, the world, as the work of the eternal, is called eternal. That, freed from name and form, in which this world will be absorbed, is called, by some, crude matter, by others illusion, and by others atoms. This world, in the midst of spirit [lying dormant] during a profound sleep at night, resembles a water-lily imprinted on the heart of a stone. The universe-formed imperishable fruit of the wide-spreading tree of nature, is made visible by Brūmhū. Thus has been decided the different natures of entity and non-entity.—*End of the fifth section.*

Section 6.—Having shewn the nature of spirit as distinguished from other things, I now proceed to speak of its intellectual nature, as distinguished from the operations of the understanding. Mūhūt poorooshū [intellect] is called ũnoobhootee, chitee, bodhū, védūna, viz. sentiment, conception, understanding, and ratiocination. Other things are called by the names védyū,^f jurū,^g tūmū,^h ũgnanū,^a prūdhanū,^b &c. Knowledge, when connected with the object of knowledge, is esteemed the manifestor,

^f The object of knowledge.^g Brute matter.^h Darkness.^a False ideas.^b Chief.

in the same manner as light, by its union with the object it displays, is called the manifestor. Connection with the objects of knowledge exists immediately or mediately, in unassociated spirit; not, however, as it exists in the understanding, but as the body on the glass. Spirit, though it is diffused, on account of its unconnectedness with the faculties and with material things, does not look at the object of knowledge. Thus spirit, like other things, through its want of union to the faculties, and of operation upon its objects, remains unknown. The spirit during its freedom [from matter], through the absence of the operations of the understanding, remains unknown, without form, identified with light, and air-formed. The operations of the understanding have form and bounds; like a lamp, they are visible; they are innumerable; they perish every moment; they are inanimate, for like a pitcher, a lamp, &c. they are the objects of the perception of another [the soul]. The manifesting power of the operations of the understanding is its capacity of resembling the thing made known. As a mirror, by its capacity of receiving the images of things, is that which displays them, so the understanding, through its capacity of receiving the forms of things, is that which displays them. It is spirit which perceives the operations of the understanding; but it is through the operations of the understanding that other things are perceived. Some one objects, If we acknowledge two powers of perception, one residing in spirit, and the other in the understanding, we admit more than is necessary for the effect. Spirit sees things through the understanding: that is, the understanding assumes the forms of these things, and their shadow is reflected upon spirit: the understanding, &c. cannot perceive [objects]. In this manner the distinction is made clear between the operations of the understanding and spirit; and

from [the examination of] matter, &c. the distinction between spirit, and that which is not spirit, is also established. By the union between spirit and the operations of the understanding, in the images reflected by one and received by the other, the mistake is made, that they are both one, and that the understanding possesses the powers of spirit, as persons mistake a piece of red-hot iron for fire. This discrimination between the operations of the understanding and spirit, in which the *noiyayikūs* have been bewildered, and which a person of small understanding cannot comprehend, has been eminently illustrated by the *sankhyū*. The ignorant *Bouddhūs*, through not discriminating between the operations of the understanding and spirit, declare these operations to be spirit, and being thus bewildered as it respects the meaning of the *védū*, which teaches [for the sake of illustration] that knowledge is spirit, regard spirit as temporary. This discrimination between the instrumental cause, viz. the operations of the understanding, and the self-existent, who makes them known, is not impossible to good philosophers: a duck can separate milk from water. This capacity of discriminating between spirit and the operations of the understanding is called *emancipation*, the end of the world. Every one, through visible objects, knows something of God; but abstract ideas of God, none possess; to obtain these, discrimination is required. Spirit cannot be discriminated from external things, because of its admixture with the operations of the understanding, but by a knowledge of these operations they may be separated from spirit. As fire on the hearth, though it cannot be distinguished from coals, on account of their union; yet it may clearly be discriminated by its consuming quality. We learn from the *védū*, that the distinction between the operations of the understanding on visible

objects, and spirit, is most clearly seen during the time of profound sleep, when spirit, as the manifester, appears as light. Wise men affirm, that every thing is distinct from that which makes it visible : jars, &c. are different from the light [which makes them visible], and the operations of the understanding are different from light. As therefore unassisted spirit makes evident the operations of the understanding, it is clear, that it must be distinct from those operations; this mode of decision will soon enable a person to comprehend this idea. In this manner, spirit is found to be the revealer of the operations of the understanding, and as such is to be distinguished from these operations, though it continues to make them known. According to the védū, &c. though the body and faculties in waking time appear not to be different from spirit, yet during a dream, spirit is clearly seen to be different from both. In a dream, all bodies different from spirit appear in the spirit; and this is also the case when the person is awake; but in waking hours there is this difference, that the same things are also objects of vision. In a dream, they are the immediate objects of perception, because they are ideal. In waking hours, they are the objects of perception by the instrumentality of the organs. In our sleeping or waking hours, all material objects, as delineated on spirit, appear of the same form; there is no difference between them whether ideal or visible. The form of things in the spirit is merely an idea, clothed with form by the operations of the understanding. Therefore the operations of the understanding, as applied to material things, when reflected on spirit, are the same in our waking as in our sleeping hours. This is said as conjecture; we have no means of proof; but there is no better method of shewing the nature of spirit than by comparing the state of things in a dream and when awake. As a person dreaming, sees

every thing in spirit, so in his waking hours [notwithstanding the omnipresence of spirit, through the individuation of his ideas, he fancies] he sees it confined in one place [the body]. Profound sleep, then, shews simple spirit [rather than its state of embodied existence]. Both when awake, and when we dream, the ideas which we form, through the operations of the understanding, of spirit being possessed of form, are illusory and false. The overspreading of the understanding with darkness is called the heavy sleep of the understanding, but the want of this covering is called the deep sleep of the soul. Spirit, perfect, eternal and unchangeable, perceives the operations of the understanding only ; but where the operations of the understanding are wanting, it perceives nothing. As spirit is at the post of the operations of the understanding, it must be omnipresent and eternal. Therefore the ignorant in vain perform religious austerities, for spirit undergoes neither decay nor destruction. The ignorant believe, that the understanding and the body, united as husband and wife, endure the suffering of pain ; and they plead this as a proof, that in time of profound sleep the body enjoys repose. He who enters upon religious austerities for shew, without distinguishing between spirit and the secularised operations of the uncreated understanding, will never obtain emancipation, but will continue miserable in this world and in the world to come. Through the want of discriminating between the understanding and spirit, some maintain the doctrine of the individuality of souls, but this is false, for all souls have the same vitality. The understanding, having despised and thrown the weight of government upon its husband, spirit, which has no qualities, is imprisoned in its own operations. But the purified understanding, recognizing her lord [spirit] in his true character, is here filled with joy, and at last is absorbed in the body of her lord. The understanding re-

cognizing her lord [spirit], and thus meditating, he is not governor, he enjoys not pleasure, he endures not pain, he is pure spirit, like the vacuum, gives him no more pain.—
End of the sixth section.

Section 7.—Having thus pointed out the distinction between pure spirit and the understanding, the author next proceeds to describe the happiness of spirit. The smritees declare, that pain is [or, arises from] the expectation of pleasure from the objects of sense. From hence it appears, that the essence of pleasure lies in the absence of pleasure and pain. We have chosen this definition of pleasure in preference to the ancient one, because it is more forcible; and we must be allowed to do this in a work treating of liberation [of spirit from matter], otherwise an objection would lie against every work which defines logical terms. The word happiness is figuratively applied, without sensible proof, to spirit, for the sake of representing it in an agreeable manner, as air is figuratively used to represent omnipresence; but the idea of happiness, as applied to spirit, is clearly disproved by this and other sentences of the védū, Spirit is neither joyful nor joyless. It is clear, that the negations of the védū [spirit is not this, is not that, &c.] are of more force than instructions [relative to ceremonies]; for these instructions cannot procure for the worshipper that which he needs, liberation. The expression, It is not joyless, teaches us, that spirit, as lord, partakes of the happiness of which the understanding is the author: as he, not destitute of wealth, is wealthy, or the master of wealth. By this sentence of the védū, Spirit is more lovely than any thing; the beauty of spirit is intended to be set above happiness: therefore it is improper to call spirit the blissful. From the following verse of the védantū, Happiness, &c. belong to matter, it ap-

pears that the essential happiness of spirit is not insisted upon in the védantū. The nature of spirit, as destitute of happiness, has been examined at large by us in the commentary upon the Brūmhū-Mēc̄mangsū : we now speak of spirit as identified with love : the disinterested attachment [of the understanding] to spirit, which never regards spirit as non-existent, but always as existent, is genuine love. The desires of the understanding after pleasure are subject to spirit ; therefore spirit [self] is the most beloved object ; there is nothing so beloved as this. Love to spirit should be founded on its spiritual nature ; and not upon any expectations of happiness. A person says “ I am ” [I exist] ; he does not say “ I am—happiness,” [that others should expect happiness from him]. Happiness is the absence of misery, and with this, spirit is identified. Spirit is lovely ; and is identified with love. Hence, in reality, spirit is the object of love, but not on account of that with which it is invested ; this would be love to the appendage, and would be unstable, not real. For want of discrimination, when affection is placed elsewhere, as on pleasure, &c. it is temporary, but love to spirit is constant ; for spirit is styled the eternally happy. If the understanding be well settled, and perceive the entire loveliness of spirit, will it not bathe in a sea of happiness ? In common affairs, the understanding enjoys happiness when any thing pleasant is presented to the sight ; from hence we infer, that supreme happiness must arise from a view of that which is supremely lovely. The exciting cause to love is always spirit—spirit is of itself lovely : this sentence the védū perpetually repeats when it proposes to fix the thoughts on spirit. The happiness arising from the sight of the beloved object, spirit, and which can be represented by no similitude, is enjoyed by the wise [who are] emancipated, even in a bodily state. The hap-

piness enjoyed by spirit which dwells within, is genuine : this is not controverted by the yogēcē ; but miserable men, unconscious of this, and anxious after outward happiness, are deceived. Secular persons desire happiness, but, like a householder who seeks pleasure by looking through the windows, instead of looking for it within, they seek it by looking through the senses. Cursed be those pleasures which arise from the senses, and when changed give pain, for they are obtained from pain, are made up of misery, and obstruct the pleasures of spirit.—*End of the seventh section.*

Section 8.—The discriminating characters of spirit, mentioned in the védū and smritees, that it is eternal, intelligent, and happy, have now been described. Matter is possessed of three contrary qualities, [it is temporary, destitute of life, and is [or tends to] misery]. Discrimination discovers the excellencies of the one, and the evil qualities of the other, and destroys the latter. Those opposite natures, which arise out of the absence of qualities in spirit, and their presence in matter, we will discuss, by many proofs, though in a brief manner, in the sequel. The operations of the understanding, and the images of pleasure, pain, &c. are both in the same place, the understanding. Mūhūt [intellect], and all created things, are inanimate, and their producing cause is also inanimate, for the [instrumental] cause and the effects are always seen to be of the same nature. Therefore spirit is proved to be mere gnanū [light, or knowledge], and all other things, as well as all the qualities of things, are the mere transmutations of matter. The wise consider spirit as void of qualities, and immutable. Gnanū [spirit] is spoken of as immutable when [in the body] it is firm as the peak of a mountain. As by contact with an unguent, the

thing touched is tinctured with its qualities, so desire is produced in the understanding by its connection with the objects of sense. The union [sūmbūndee] which takes place in the act of anointing [smearing or painting] a thing, is called sūngŭ [association], and ūnjŭnŭ [paint] : therefore the great sages, using the comparisons of the ether and the lotus, untouched by earth and water, have declared, that spirit is not tangible, is unassociated, and unaffected. In spirit, the sea of boundless power, the three goonŭs are driven about, for the purposes of creation, like bubbles in the ocean, and become the universe. The vital spirit, through its vicinity to the world, as sovereign, influences inanimate things as the loadstone the needle. Inanimate things are excited to action, like servants, to hold forth spirit as the maker, the nourisher, and the destroyer of all. The bodily organs naturally collect all articles of enjoyment for the sovereign [spirit], and deliver them to the chief minister, the understanding. The understanding, charged with all these articles of enjoyment, presents them to spirit; the spirit, as lord of all, enjoys them, like a king, by merely looking on them. The body is the lord of wealth, the organs of sense are the lords of the body, the understanding is the lord of the organs, and the spirit the lord of the understanding. The immutable one has no lord to whom he owes obedience. Therefore this is the limit of our conceptions of God—he is the light of all, the lord of all. The glory [happiness] of others [the creatures], obtained with much pain, is transitory : that of passive spirit is without beginning and without alloy. Spirit is power, and hence, by illusion, and by its dancing near the great mass of inanimate matter, it receives birth and absorption with the utmost ease. The yogcē, viewing the glory of spirit, which is beyond all comparison, and free from

alloy, values the glory of [the god] Brūmha no higher than a blade of grass. The atma [enjoyer] of outward things is the body; the organs are the atma [enjoyer] of the body; the atma of every thing, even of the organs, is the understanding; and the atma of the understanding is space-like spirit. The space-like spirit is called Pūrūm-atma [the most excellent spirit] because beyond it there is no spirit. Spirit is called the animal soul, when it is connected with the operations of the understanding, but, according to the smritees, spirit, as distinct from these operations, is called Pūrūm-atma, the Great Spirit. Whatever it be that pervades any thing, that is its Brūmhū; therefore the creator of every being down to inanimate matter, is its Brūmhū. Theists, i. e. the sankhyūs, affirm, that gnanū is God; others believe that the Great Spirit is God, but nobody affirms that inanimate matter is God. The everliving, who is the supreme, and who pervades all things, is Brūmhū; for no cause is known from which it can be ascertained that he has any superior or pervader. He, undivided and uniform, is the total of innumerable spirits, and is called chit-ghūnū [the total of sensation]; vīgnanū-ghūnū [the total of wisdom], atmū-ghūnū [the total of spirit]. Pūrūm-atma does not depend on another for manifestation, he is known only to himself; therefore he is called his own manifester: every thing else is destitute of this property. Enjoyment [bhogū] does not belong to the immutable spirit, but to the understanding. The pleasures of spirit arise from the images of things reflected by the operations of the understanding: spirit therefore tastes pleasure in a secondary manner. Spirit, without assistance, sees the operations of the understanding, and is therefore called the testifier for the understanding; and because it sees in itself every thing free from change, it is

called the universal testifier. The manifestations imparted by spirit are temporary, for it retains the images of things only for a time. We mention spirit in the character of a testifier merely to shew, that it is distinct from inanimate matter. Spirit [poorooshū] is incapable of being described, for it is atomic, and subtile ; and in the absence of visible objects, is unknown ; Rahoo is invisible, but, when he approaches to seize the moon, he then becomes visible. As a face is seen in a glass, so spirit is seen in the operations of the understanding. When the universe falls upon [as a shadow falls upon a wall] spirit, it becomes visible. Spirit, though the receptacle of every thing, is said to be empty, like space. The understanding charges all the faults of the objects of sense on spirit, the perceiver, but falsely, for it is free from impurity, as the mirror or the pure ether. The understanding first accuses spirit of error, and then grieves it. In short, the impurity which adheres to visible objects is not in spirit, for spirit is pure, clear and faultless. Amongst things of the same kind, there is nothing by which they can be separately distinguished ; so spirit, on account of its uniformity, is called, The unchangeable. As the sovereign of the body [déhū], it is called déhee : as it enlightens the poorē [the body], it is called the pooroos, male ; as it is alone, it is called ūdwiṭcēyū, [without a second], and as it is the only [one], kévūlū. Nothing can conceal spirit, therefore it is called ūnavritū [the uncovered]. As the supreme, it is called atma. It knows bodies [kshétrū], therefore it is called kshétrūgnū, or that which knows the body. It is called hūngsū [a duck], because it feeds upon the miserable fishes which play in the lake of the heart about the petal-formed nymphæa of the understanding. By the letter ॠ breath goes forth, and by the letter ॡ it enters again : on account of this ingress and egress of the

animal soul, spirit is called ह्रस्व [a duck]. In the mountain of the body is the cave of the heart : in this cave [goohū] spirit is perceived as it were sleeping with his consort the understanding ; and hence he is called gooha-shūyū, [he who sleeps in a cave]. Spirit is called mayin : for by its proximity to the three-goonū-formed maya [that which imposes on the senses] it assumes a delusive appearance. The eleven faculties [of mind and body] and the five [primary] elements of matter, are the sixteen divisions of spirit ; yet in reality it has no divisions, and is called nishkūlū [he who has no parts]. The pronoun I is expressive of sovereignty : spirit is the unassisted testifier of the understanding ; therefore the wise express spirit by the sign I. Speaking generally, spirit, like a king, is the lord of all, the all-wise, the governor of all, the only one, the first male : strictly speaking, however, spirit is indivisible. That which is said in the elementary aphorisms relative to the unity of spirit, refers to its genius ; and indeed, at the dissolution of all things, there is a most evident demonstration that spirit is indivisible. Spirit, on account of its unassociating properties, is considered as always perfect, and as unchangeable intellect ; being vital, it is always free ; and being destitute of sorrow, it is called poorooshū [light]. Let the wise, by these and other ways pointed out by teachers, books, their own experience, and the different properties of spirit and matter, distinguish between spirit and that which is not spirit. The distinction between spirit and matter, so largely insisted on in the preceding remarks, when reflected on by yogēes, produces liberation.—*End of the eighth section.*

Section 9.—Having thus, by clear reasoning, defined discrimination, for its further manifestation, I now briefly

relate the method of celebrating rajū-yogū.^c He who is not able to perform the rajū-yogū, may attend to that called hūṭ'hū-yogū.^d According to the Yogū-Vashisht'hū-Ramayānū, the account of this ceremony was communicated by Bhoosoondū* to the sage Vūshisht'hū. In the celebration of the rajū-yogū, the exercise of the understanding is required. In the hūṭ'hū-yogū, the suppression and expression of the breath, and a peculiar posture in sitting, are the two principal things required; other things are to be attended to according to the strength of the yogēē. The védū and the smritees have recorded endless errors in the objects of the senses: the yogēē, to procure an unwavering mind, must fix his attention on these errors. In the heart in which the seeds of desire have grown up into a wilderness, a crop of knowledge and religious merit can never grow; but in the heart in which the weeds of desire have been consumed by the fire of the knowledge of error [in the objects of the senses], and which [field] has been ploughed by the instructions of a religious guide and of books, a good crop soon comes to perfection. A wise man sees so many false things in those which are called true; so many disgusting things in those which are called pleasant; and so much misery in what is called happiness, that he turns away with disgust. Even the residence of [the god] Brūmha, is hell, for it is full of the impurity of death; among the inhabitants of that place, those who are more glorious than yourself, are miserable in consequence of their subjection to the three goonūs: and being constantly terrified with the fear of transmigration, even they seek for liberation. This then is evident, that all worlds are full of misery.

^c The excellent or kingly yogū.

^d The common yogū.

* This sage is said to have been the offspring of the goose which carries Brūmha, by the crow on which Yāmū rides.

“ May this be mine ;” “ May I not be this :” the mind, constantly subject to such wishes, is always in misery ; this the heart well knows. Profound sleep [perfect insensibility] is alone [a state of] happiness. Knowledge of the objects of the senses, is misery. This is an abstract view of pleasure and pain : there is no need of further enlargement. In this manner, a wise man, desirous of that which is truly substantial, having tried the objects of sense, those airy nothings, rejects them all, as a person casts away the serpent, which in infancy appeared to be a charming object. In order to diminish the endless errors connected with [a view of] the objects of sense, the wise will apply discriminating knowledge to that which is mere appearance, and meditate perpetually on perfect spirit. A religious guide can never say respecting spirit, “ This is spirit ;” but to the yogēe spirit manifests itself, when, with an unwavering mind, he thus meditates, “ I am that which manifests the operations of the understanding, I am the eye-witness of the understanding, I am different from the understanding, I am the all-pervading, I am the unchangeable, I am the ever-living.” The operations of the understanding resemble a jar, and spirit the vacuum in the jar ; they are [in their union] subtle and destructible. In reality, spirit is that which manifests the operations of the understanding ; it is unchangeable, unassociated, and undecayable. All within the mind is called the operations of the understanding. Spirit is distinct from these miseries [these operations], yet sees them without a medium. [Addressing himself to a Bouddhā, he says] In attributing the manifestation of an operation of the understanding to an operation, and in maintaining the continual operation of effects, you assert more than is true, and therefore the above-mentioned idea [that spirit without a medium sees the operations of the understand-

ing] is established. Filled with joy, grief, fear, anger, desire, infatuation, inebriation, envy, self-importance, covetousness, sleep, indolence, lust, and other marks both of religion and irreligion : in short, full of joy or misery, the understanding exhibits itself as spirit [when a person says *I am sick, I am happy, &c.*]. I [spirit] am all-pervading, pacific, the total of pure spirit, pure, the inconceivable, simple life, pure vacuum, undecayable, unmixed, boundless, without qualities, untroubled, unchangeable, the mirror in which all is seen, and, through my union to all souls, the displayer of all things. Not being different in nature, I am every living creature, from Brümha, Vishnoo, Mühéshwūrū, down to inanimate matter. I and all other living creatures are one [in essence] like the vacuum, we are life ; therefore we are taught in the védū to meditate on spirit as one, and as expressed by the particle I. Seeing this, the yogēē worships [presents his food, &c. to] all living creatures. The védū says, that in this manner the sankhyū yogēēs worship spirit or [self]. He who worships spirit [self] viewing himself equally in all beings, and all equally in himself, ascends to his own heaven. Mūnoo calls the worship of [self] spirit, the method of obtaining divine knowledge. In this manner, let a person collect around him living animals, assure them of safety, and honour them with his own food, and thus think on spirit^f. The yogēē, who views all on an equality with himself, desires not the pleasures enjoyed by Brümha, Vishnoo, Shivū, &c. Therefore let the yogēē meditate on equality. How can desire exist in the mind of him, who in production and dissolution, in all states and times, sees every thing the same. Vishnoo and the other principal deities who possess great glory, do not enjoy more than I

^f Agreeably to this doctrine, some mendicants may be seen making a companion of a dog.

[the yogēē] do ; therefore that glory which is admired by those who cannot discriminate, is false. When a person sees another in qualities and actions greater than himself, he labours to become his equal ; but I see no one greater than myself ; nor do I consider myself as less than others, that I should, through fear of being beaten, worship the gods in order to conquer these giants. From Brūmha even to the people in hell, the yogēē loves all as himself, even as parents love their children. The védū says, that from men's [false] conceptions of the undivided one, viz. that such a one is sovereign, that these are subjects, that this is best, that this is the worst, the fear of death arises. The various shades of existence, as governor, subject, &c. appear in the one vacuum-formed spirit as nonentities, or like shadows on a chrystal pillar. In the operations of the understanding, the one spirit appears multiform, as a juggler who personifies a number of animals by clothing himself with their skins. Maya [illusion], in various forms, embracing formless spirit, dances, and thus brings the understanding into a state of infatuation. The idea of a plurality of spirits arises from variety in the operations of the understanding ; this may be illustrated by the appearance of many suns in different pans of water, and many skies as seen through different apertures in a jar, &c. " Therefore, attend ! I am pure, wise, free, all-pervading, undecayable : " the wise, thus judging, treat as false the distinctions of I and thou, friend and enemy, &c. From Brūmha, Eeshū, Hūree, and Indrū, down to the minutest living creature, the distinctions of good, middling, evil, arising from illusion, are false. When we speak of spirit as connected with the illusion arising out of the three goonūs, we apply to it these comparisons, good, middling and evil. He, to whom I am is applied, is spirit, imperishable, ever-living ; the same in the body as in other places ;

with this single difference, that he is perceived within, but not without. Thus the personality of creatures, bound in delusion or free, arises from different states of life, as governor and subject, but not from spirit. There is no distinction between governor and governed, therefore there is nothing greater than myself that should urge me to seek worldly eminence. Profound repose [death] is my beloved wife, for she destroys all my misery ; but the wife of the ignorant, that is, the understanding, is unbeloved and unchaste. If the reflection of the operations of the understanding falls on me as on a mirror, the fault, though to be disapproved, is not mine. But from its nature and from experience we are taught to reject it, for a person cannot look with pleasure on the deformity of another. This chaste one [the understanding] having cast her own faults on her husband, afterwards repents. An obedient wife, seeing her husband faultless, becomes so herself. Notwithstanding the diversity of created forms, I am always the same, whether I enjoy or not my appointed spouse who seeks not another. Whether clothed or unclothed, since I resemble the purity of a mirror, of ether, and of simple knowledge, I [spirit] am the same. The errors of the understanding, seen in visible things, are no more in the discoverer and lord, than the faults of things made visible are in the sun. The understanding is subject to misery, but when it meditates on one [spirit], it becomes released from the bonds of misery ; but neither confinement nor liberation belongs to me [spirit]. When the miseries of the understanding are reflected on the immutable and unassociated spirit, it is conceived that the spirit is in chains, and subject to sensations ; but this appears to be false as soon as the mirror, spirit, is inspected. The testifier [spirit] is not subject to the three states, wakefulness, repose, and profound sleep. I the sun-like spirit, am perfect ; I neither rise nor set. As

the face in a glass, so the universe, through the understanding, is realized in me as a reality. But in time of profound sleep, though I am all-pervading, [because the understanding withholds its operations] I am seen neither within nor without. [Speaking popularly] that [universe] which appears in me, or in another [individuated spirit], or in simple intellect, or in the all-pervading, is merely a shadow connected with the operations of the understanding. I am only the mirror holding a reflected image; the universe in me resembles the appearance of silver on the shell of a snail, or that of water in a fog, or that of a city in the air; yet this implies no fault in me. The universe was not in me in time past, nor is it now, nor will it ever be: I am eternal. Whether it be in other things or not, [as in the understanding, &c.] is a matter which does not concern me. All is in me as in space; and I like space, am every where. There is nothing in me, nor am I every where; for as nothing adheres to space, neither does any thing adhere to me. The great sages call the universe wisdom itself, for matter and spirit, as milk and water, are inseparable. The universe is mine, because the pleasures, &c. of the body belong to me: yet as they are mine, so they belong to others. But that it is, indeed, mine, is the mistake of the understanding. In fact, no one possesses any thing; the world resembles a lodging-house: there is no union betwixt it and the occupier. There is one spirit, ever-living, pure, space-like, unmixed, more subtile than the smallest atom; in him there is neither universe, nor worldly operation. Visible objects, of which the understanding is full, appear, one after another, as reflected images in the vast mirror of universal spirit. As vacuum is every where, evident in some places and exceedingly confined in others, so is it with spirit, whether clothed with the understanding, or

confined by gross matter. The universe is full of space-like spirit; hence, wherever the understanding wanders, its operations become visible, as jars in the [light of the] sun. My birth, and all its consequences, are as false as the visions of religion and irreligion, birth and death, pleasure and pain, &c. appear when a person awakes. The idea of the production or destruction of spirit arises from the union or disunion of spirit with the operations of the understanding; in the same manner, we speak of the rising and setting of the moon when visible or when invisible. As the clouds, whether they conceal the sun or not, do not approach that luminary, so do I [spirit] see the evil-dream-like train of existence, birth, death, and the momentary operations of the understanding, without being affected by them. The sage with his mind exclusively fixed on spirit, thus meditates, and obtains the vision of spirit, as of a stupendous mountain. If the mind relinquish for an instant that which is essentially pure and placid, the remains of the habits wrought by sensible objects will again secularize the organs. A wise man should therefore destroy [suppress] with the weapons of discrimination those perpetually-rising enemies [the organs], as Indrū did the mountains.—*End of the ninth section.*

Section 10.—I shall now clearly point out the properties of the man who obtains liberation in this life, and who constantly meditates on spirit. The self-conceited but ignorant may have heard something of spirit, and may have reflected upon it; but, in consequence of ignorance, they misunderstand what they have heard and reflected upon, and hence choose an ignorant teacher. The Yogū-bhashyū says, that neither greatness nor the knowledge of futurity, &c. are essential signs of knowledge, but that

renouncing these a person may obtain liberation [koivūlyū]. That which is written in the védū and smritees respecting the marks of the wise, and of emancipating wisdom, I have extracted, to strengthen the faith of the yogēē. To a yogēē, in whose mind all things are identified as spirit, what is infatuation?—what is grief? He sees all things as one. He is a wise man who is destitute of affections, who neither rejoices in good, nor is offended with evil. As the wind forces its passage every where, without leaving a vacuum in its progress, so the wise man never forgets what he has learned of spirit. He is liberated in this life who is never elevated nor depressed, whose face shines both in pleasure and pain, and who is always the same. He is free even in this life, who is awake [to his spiritual nature] though asleep [in reference to sensible objects]; who is not awake [to sensible objects], and the operations of whose understanding are not connected with the passions. He who acts as though he were subject to desire, hatred, fear, &c. but like the ether is pure within, obtains liberation while in the body; so does the person who is free from pride, whether he be employed [in secular affairs] or not, for he preserves his mind unsullied. If it could happen, that the rays of the sun should become cold, that the beams of the moon should impart heat, and that flame should be made to descend, still an ignorant man [ignorant of spirit] can never obtain liberation. Even the power of spirit shining in all the wonderful forms [of nature] cannot excite the wonder of the perfect yogēē. A woman whose affections are placed on a gallant, though actively engaged in the business of her house, still continues to dwell on the pleasures derived from her criminal amours; so a wise man, having found the excellent and pure Brūmhū, delights in him even though engaged in other things. The yogēē who,

however clothed, however fed, and wherever placed, is always the same, who is entire spirit, and is always looking inwards, who is happy, profound, benign, who enjoys happiness undisturbed as a lake in a mountain, who though he may have cause for the highest joy, remains unaffected, and [is pleased with himself, or] enjoys spirit in spirit, who rejects all his works, is always cheerful and free from pain, and who is not absorbed either in works of merit or demerit ; nor in any thing besides—this man resembles a king. He who in the body has obtained emancipation is of no cast, of no sect, of no order, attends to no duties, adheres to no shastrūs, to no formulas, to no works of merit ; he leaves the net of secular affairs as the lion his toils ; he is beyond the reach of speech ; he remains at a distance from all secular concerns ; he has renounced the love and the knowledge of sensible objects ; he is glorious as the autumnal sky ; he flatters none ; he honours none ; he is not worshipped ; he worships not. Whether he practise the ceremonies, and follow the customs [of his country] or not, this is his character. These are the true characteristics of him who is distinguished by no outward characters, and who has ceased from the ancient error, the world ; and in whom desire, anger, sadness, infatuation, covetousness, &c. diminish every day. He who has found rest in the fourth state [spirit], having crossed the sea of this world, has no occasion for the delusions promised in the védū and smritees upon the performance of works of merit. Whether he die at a holy place, or in the house of a chūṇḍalū, he was delivered from impurity the very hour he obtained divine knowledge. Emancipation is not in the air, is not in the world of the hydra, nor on earth ; the extinction of every desire is emancipation. When the yogcē renounces the body, he renounces embodied emancipation, and enters into unembodied li-

berty, and remains like the unruffled wind, or the mirror when it receives not the images of mountains, &c. but is a simple mirror, bearing its own form. When spirit does not look upon [is not united to] those visible objects which are connected with mine and thine, it [like the mirror] remains alone. If it is allowed that spirit is clothed, still it is everlasting, undecayable, good, without beginning, without continuance, without support, immutable, without disease, without vacuum, without form, not an object of sight, not sight, something undescribable and unknown.⁸ These are the divisions of the account of liberation in a bodily state, by Vignanū-bhikshookū.—*Thus ends the Sankhyū-Sarū.*

SECT. XVII.—*Of the Védantū Dūrshūññ.*

This system of philosophy is attributed to Védū-Vyasū, who is said to have derived it from the discourse addressed by Krishnū to Ūrjoontū, found in the Bhūgūvūt-Gēēta, a part of the Bhēēshmū chapter of the Mūhabharūtū. The sentences formed in the Védantū-sōōtrūs are comprized in five hundred and ninety-eight verses, which are divided into four parts; in the first, the author contends, that the whole contents of the védū refer to the divine nature; in the second part, he confutes the opinions of other sects; the third part is a discourse on devotion, and in the fourth he enlarges upon the doctrine of the divine nature. The system taught by this sect will be found in the succeeding translation of the Védantū-sarū. The dūndēēs and respectable sūnyasēēs, and a few individuals in a secular state, profess the principles of this philosophy :

⁸ Protagoras said, "Touching the deity, we have nothing at all to say, either that it is, or that it is not."

of the learned men residing at Benares many are said to be védantēcs.

SECT. XVIII.—*Treatises still extant belonging to this School of Philosophy.*

Védantū-sōōtrū, the sentences of Vēdū-vyasū.

Védantū-sōōtrū-mookta-vūlēē, an abridgement of the sōōtrūs.

Vyasū-sōōtrū-vrittee, the meaning of the sentences of Vyasū.

Védantū-sōōtrū-tēēka, a comment, by Bhūvū-dévū.

Védantū-sōōtrū-vyakhya, another comment, by Brūmhū-vidya-bhūrūnū.

Sharēērūkū-sōōtrū-sarant'hū-chūndrika, a comment on an abridgement of the Védantū.

Sharēērūkū-bhashyū, a comment, by Shūnkūrū-acharyū.

Sharēērūkū-bhashyū-vivūrūnū, an account of the last work.

Sūnkshépū-sharēērūkū-bhashyū, the essence of the Sharēērūkū-bhashyū.

Sharēērūkū-nibūndū, an explanation of a comment on the Sharēērūkū-sōōtrūs.

Sharēērūkū-bhashyū-vyakhya, a comment.

Brūmhū-sōōtrū-vrittee, an explanation of the Védantū-sōōtrūs.

Védantū-Brūmhū-sōōtrū bhashyū, a comment on the Brūmhū-sōōtrūs.

A comment on ditto.

Ūdwoitū-siddhū, on the unity of God.

Ūdwoitamritū, a similar work.

Ūdwoitū-rūtnū-lūkshūnū, ditto.

Ūdwoitū-mūkūrūndū, ditto.

Ūdwoitū-dūpika, ditto.

Ūdwoitŭ-koustoobhŭ, on the divine unity.

Ūdwoitŭ-siddhee-vyakhya, ditto.

Ūdwoitŭ-chŭndrika, ditto.

Ūdwoitŭ-vivékŭ, ditto.

Védantŭ-sarŭ-mōōlŭ, the essence of the Védantŭ-sarŭ.

A comment, on ditto. Another.

Pŭnchŭdŭshēē-sŭtēēkŭ, a work on the doctrines of the Védantŭ.

Bhamŭtēē-kŭlpŭ-tŭroo-sŭtēēkŭ, explanation of a comment.

Prŭtyŭkshŭ-chintamŭnee-sŭtēēkŭ, on separate souls.

Natŭkŭ-dēēpŭ, a work by Vidyarŭnyŭ.

Shikshya-pŭnchŭkŭ, rules for a student.

Bhōōtŭ-pŭnchŭkŭ-mēēmangsa, a work on the five primary elements.

Pŭnchŭ-koshŭ-vivékŭ, on the five receptacles of spirit.

Chitrŭ-dēēpŭ, on the various appearances of spirit as united to matter.

Triptee-dēēpŭ, on perfect wisdom.

Kōōtŭst'hŭ-dēēpŭ, on the unchangeable Brŭmhŭ.

Dhyanŭ-dēēpŭ, on divine meditation.

Yoganŭndŭ, on yogŭ, or abstraction.

Atmānŭndŭ, on the joy connected with liberation.

Brŭmhanŭndŭ, the state of a perfect yogēē.

Vidyanŭndŭ, on divine wisdom.

Vishŭyanŭndŭ, on seeing Brŭmhŭ in every thing.

Hŭstamŭlŭkŭ-bhashyŭ, verses on divine wisdom, by Shŭn-kŭrŭ-acharyŭ.

Brŭmhŭ-vidya-bhŭrŭnŭ, a work on spirit.

Védantŭ-dēēpŭ, the light of the Védantŭ.

Oopŭdēshŭ-sōōtrŭ, instructions to the scholars of this sect.

Siddhantŭ-vindoo-sŭtēēkŭ, a short answer to objection.

Jēēvū-mooktee, the emancipation of the soul while in the body.

Jēēvū-mit'hyanoomanū, the doctrine of separate spirits confuted.

Jēēvū-vyapūkū-tūttwū, on the all-pervading spirit.

Védantū-pūribhasha, a short abridgement of the doctrines of the Védantū.

Tūttwū-chūndrika, the display of true wisdom.

Tūttwodyotū, a similar work.

Tūttwū-prūdēpika-nūyūnū-modinēē, ditto.

Tūttwanoosūndhanū-mōōlū-sūtēēkū, on the knowledge of Brūmhū.

Tūttwū-prūdēpika, on the knowledge of realities.

Tūttwodyotū-vivūrūnū, a similar work.

Tūttwanoosūndhanū-mōōlū-tēēka, a comment on the text of the Ūnoosūndhanū.

Tūttwū-viyēkū-mōōlū-sūtēēkū, the text of the Tūttwū-vivēkū, with a commentary.

Maddhū-mookhū-bhūngū-vakhya, a work by Madhūvū.

Noishkūrmū-siddhee, against works of merit.

Védantū-siddhantū-mooktee-mūnjūrēē-sūtēēkū, the essence of the Védantū, with a commentary.

Sūyūmbodhū, spirit made known by itself.

Védantū-siddhantū-mookta-vūlēē, an abridgement.

Sūnyasēē-vūngsha-vūlee, a genealogy of wise men.

Ūbūdhōōtū-yogēē-lūkshūnū, account of the yogū performed by ūbūdhōōtū.

Ūdhyatmū-vidyopūdéshū, a discourse on spirit.

Pūrūmamritū, ditto.

Priyūsoodha, on Brūmhū, the ever-blessed.

Chitscodha, on Brūmhū as identified with wisdom.

Atmū-bodhū prūkūrūnū-bhashyū, a comment on the Atmū-bodhū.

Siddhantū vindoo, a short abridgement.

Védantū-kūlpū-lūtika, the meaning of the Védantā.

Swarajyū-siddhee-vyakhya, on the emancipation of spirit.

Védantū-kūlpū-tūroo-tēeka, a comment on the Kūlpū-tūroo.

Prityūbhigna-rhidūyū, on the knowledge of Brūmhū.

Vyakhya-soodha, an explanatory work.

Védantū-oogrū-bhashyū-sūttēkū, the Oogrū-bhashyū, with a commentary.

Vivékū-sindhoo-gooroo-shishwū-sumbadū, a discourse between a teacher and his disciple on discrimination.

Mokshū-lūkslmēēvilasū, on liberation.

Mokshū-saroddharū-sūttēkū, a comment on a work on liberation.

Atmū-prūkashū, on spirit.

Kūlpū-tūroo-tēeka-pūrimūlū, a comment on the Kūlpū-tūroo.

Oopūdéshū-sūhūsree, a discourse in a thousand verses.

Siddhantū-léshū-sūttēkū, a comment on the Siddhantū-léshū.

Védantū-samrajyū-siddhee, on liberation.

Védantū-pūribhasha-tēeka-vrihūt, a large comment on a védantū work.

Trishūttē-bhashyū, by Shūnkūrū-acharyū, a comment.

Védantū-siddhantū-vindoo-sūttēkū, the Védantū-siddhantū, with a commentary.

SECT. XIX.—*Translation of the Védantū-Sarū.*^b

Védū-vyasū obtained, by religious austerities, the discourse which Krishnū held with Ūrjoonū, and, for the

^b From védū, and ūntū, the end.—*Sarū* means essence, and therefore the title of this work imports, that it is the essence of the védantū philosophy.

following reasons, from this discourse wrote the védantū : To humble Kakootst'hū, a king of the race of the sun, who was intoxicated with an idea of his own wisdom : To point out, that the knowledge of Brūmhū, is the only certain way of obtaining liberation, instead of the severe mortifications of former yoogūs, which mankind at present are incapable of performing, and to destroy among men attachment to works of merit ; since, so long as the desire of reward remaineth, men can never be delivered from liability to future birth. Shūnkūrū-acharyū wrote a comment on the védantū. and a disciple of Ūdwoita-nūndū-pūrūmhūngsū, a sūnyasēē, composed, from this comment, the Védantū-Sarū.

After this introduction, the author proceeds : The meaning of védantū is, the last part of the védū ; or the gnanū kandū, which is also an oopūnishūd.

He who, knowing the contents of the védū, and of the ūngūs,ⁱ is free from the desire of reward as the fruit of his actions ; from the guilt of the murder of bramhūns, cows, women, and children ; from the crime of adultery ; who performs the duties of the shastrū and of his cast, cherishing his relations, &c. ; who practises the ceremonies which follow the birth of a son, &c. ; offers the appointed atonements ; observes fasts ; bestows alms ; who continues, according to the directions of the védū, absorbed in meditation on Brūmhū, and believes, that, seeing every thing proceeded from Brūmhū, and that, at the destruction of the universe (as earthen vessels of every description, when broken, return to the clay from whence they were formed), all things will be absorbed in him again, and that therefore Brūmhū is every thing, is heir to the védū.

ⁱ Branches or members of the védū.

All ceremonies are connected with two kinds of fruit, the superior, and the inferior : in offering sacrifices, the chief fruit sought is, the destruction of sin, the possession of a pure mind, and the knowledge of Brūmhū ; the inferior fruit is, the destruction of sin, and residence with the gods for a limited period.^k The primary object of a person in planting a tree, is the fruit ; the secondary one is sitting under its shade. The chief fruit of devotion, is a fixed mind on Brūmhū ; the inferior fruit is a temporary enjoyment of happiness with the gods. He who has obtained emancipation, does not desire this inferior fruit.

Those things which perfect the knowledge of Brūmhū are : 1. Discriminating wisdom, which distinguishes between what is changeable and what is unchangeable ;—2. A distaste of all worldly pleasure, and of the happiness enjoyed with the gods ;—3. An unruffled mind ; the subjugation of the passions ; unrepenting generosity ; contempt of the world ; the absence of whatever obstructs the knowledge of Brūmhū, and unwavering faith in the védū ;—4. The desire of emancipation.

Brūmhū, the everlasting, the ever-living, is one ; he is the first cause ; but the world, which is his work, is finite, inanimate, and divisible. The being who is always the same, is the unchangeable Brūmhū, and in this form there is none else. That which sometimes exists, and at other times is not, and assumes various shapes, is finite : in this definition is included all created objects. Devotedness to God is intended to exalt the character, and to promote real happiness. If in ardent

^k Pythagoras taught, that when it [the soul], after suffering successive purgations, is sufficiently purified, it is received among the gods."—*Enfield*, page 397.

attachment to present things there be some happiness, still, through their subjection to change, it terminates in real sorrow, for as affection produces pleasure, so separation produces pain ; but devotion secures uninterrupted happiness. On this account, divine sages, who could distinguish between substance and shadow, have sought pleasure in God. Those learned men who declare that permanent happiness is to be enjoyed in the heavens of the gods, have erred, for we see, that the happiness which is bestowed in this world as the fruit of labour is inconstant ; whatever is the fruit of actions, is not permanent, but changeable ; therefore the wise, and those who desire emancipation, despise it.

Hearing the doctrines of the védantū philosophy ; obtaining, by inference, clear ideas of their meaning, and fixing the mind on that which is thus acquired : these three acquisitions, added to a knowledge of the rules to be observed by a student, and that power over the mind by which a person is enabled to reject every other study, is called sūmū. Dūmū is that by which the organs and faculties are kept in subjection. If, however, amidst the constant performance of sūmū and dūmū, the desire after gratification should by any means arise in the mind, then that by which this desire is crushed, is called oopūrūtee ;¹ and the renunciation of the world, by a sūnyasēe who walks according to the védū, is called by the same name.

Those learned men who wrote the comments on the védantū before the time of Shūnkūrū-acharyū, taught, that in seeking emancipation, it was improper to re-

¹ Disgust.

nounce religious ceremonies, but that the desire of reward ought to be forsaken; that works should be performed to obtain divine wisdom, which, being acquired, would lead to emancipation; that works were not to be rejected, but practised without being considered as a bargain, for the performance of which a person should obtain such and such benefits; that therefore works, and the undivided desire of emancipation, were to be attended to; which is illustrated in the following comparison: Two persons being on a journey, one of them loses his horses, and the other his carriage: the first is in the greatest perplexity, and the other, though he can accomplish his journey on horseback, contemplates the fatigue with dissatisfaction. After remaining for some time in great suspense, they at length agree to unite what is left to each, and thus with ease accomplish their journey. The first, is he who depends on works, and the latter, he who depends on wisdom. From hence it will be manifest, that to obtain emancipation, works and divine wisdom must be united. Formerly this was the doctrine of the védantū, but Shūnkūrū-acharyū, in a comment on the Bhūgūvūt-gēēta, has, by many proofs, shewn, that this is an error; that works are wholly excluded, and that knowledge alone, realizing every thing as Brūmhū, procures liberation.

Cold and heat, happiness and misery, honour and dishonour, profit and loss, victory and defeat, &c. are termed dwūndū. Indifference to all these changes is stiled titiksha. This indifference, together with a subdued mind, is called sūmadhee. Implicit belief in the words of a religious guide, and of the védantū, is termed shrūddha. This anxious wish, 'When shall I be delivered from this world, and obtain God?' is called

moomookshootwū. The person who possesses these qualities, and who, in discharging the business of life, and in practising the duties of the védū, is not deceived, possesses the fruits of the védantū; that is, he is ūdhikarēē.—*Here ends the first part of the Védantū, called Udhikarēē.*

The next part is called Vishūyū, throughout which this idea is inculcated, that the whole meaning of the védantū is comprised in this, that Brūmhū and individuated spirit are one. That which, pervading all the members of the body, is the cause of life or motion, is called individuated spirit (jēcēvū); that which pervades the whole universe, and gives life or motion to all, is Brūmhū. Therefore, that which pervades the members of the body, and that which pervades the universe, imparting motion to all—are one. The vacuum between the separate trées in a forest, and universal space, is of the same nature; they are both pure ether; and so Brūmhū and individuated spirits are one; they are both pure life. That wisdom by which a person realizes that individuated spirit and Brūmhū are one, is called tūttwū-gnanū, or the knowledge of realities.

Brūmhū, the governor, or director of all things, is ever-living, unchangeable, and one; this inanimate, diversified, and changeable world, is his work. Governors are living persons; the dead cannot sustain this office; every species of matter is without life; that which is created cannot possess life. This comparison is drawn from secular concerns: and thus, according to the védū, all life is the creator, or Brūmhū; the world is inanimate matter. All material bodies, and the organs, are inanimate; the appearance of life in inanimate things

arises from their nearness to spirit : in this manner, the chariot moves because of the presence of the charioteer. That through the presence of which bodies and their members are put in motion, is called spirit. He is the first cause ; the ever-living ; the excellent God, besides whom there is none else. Therefore, in all the shastrūs he is called Vishwatmū ; the meaning of which is, that he is the soul of all creatures.^m This is the meaning of the whole of the védantū. Wherefore all [spirits] are one, not two ; and the distinctions of I, thou, he, are all artificial, existing only for present purposes, and through pride (ūvidyū). Though a man should perform millions of ceremonies, this ūvidyū can never be destroyed but by the knowledge of spirit, that is, by Brūmhñ-gnanū.ⁿ This ūvidyū is necessary to the present state only : divine knowledge secures emancipation.—That jēcīvū and Brūmhū are one is, therefore, the substance of *the second part of the védantū*.

The third part is called sūmbūndhū ;^o and teaches, that the védantū contains the knowledge of Brūmhū, and that by the védantū the knowledge of Brūmhū may be obtained.

^m “ Thales admitted the ancient doctrine concerning God, as the animating principle or soul of the world.” *Enfield, page 143.* “ The mind of man, according to the stoics, is a spark of that divine fire which is the soul of the world.” *Ibid, page 341.*

ⁿ Krishnaū, in the Bhūgūvūt-gēeta, thus describes the efficacy of the principle of abstraction : “ If one whose ways are ever so evil serve me alone, he is as respectable as the just man. Those even who may be of the womb of sin ; women ; the tribes of voishyū and shōōdrū, shall go the supreme journey, if they take sanctuary with me.”

^o Union.

The fourth part, called *prūyojñū*, imports, that this part of the *védantū* was written to destroy completely that illusion by which this body and this organized world were formed, and to point out the means of obtaining [re-union to] the ever-blessed *Brūmhū*. This is called liberation. A person, vexed with the necessity of trans-migrations,^p with anger, envy, lust, wrath, sorrow, worldly intoxication, pride, &c. takes some flowers, fruits, &c. to an initiating priest, who understands the *védantū*, and has obtained the knowledge of spirit, and requests his instructions. The guide, by endeavouring to excite in his mind a contempt of the world, leads him to the knowledge of *Brūmhū*.

Worldly attachment is thus illustrated : a person observes a string on the ground, and imagines it to be a snake : his fears are excited as much as though it were in reality a snake, and yet he is wholly under the power of error ; so the hopes, fears, desires, pride, sorrow, &c. of the man who is under the influence of worldly attachment, are excited by that which has no substance ; and he is therefore placed among the ignorant. But the wise, the everlasting, the blessed *Brūmhū*, is unchangeable, and has no equal. All things past, present, and to come ; of every class and description, whether in the

^p The Pythagoreans taught, that " the soul of man consists of two parts ; the sensitive, produced from the first principles with the elements ; and the rational, a demon sprung from the divine soul of the world, and sent down into the body as a punishment for its crimes in a former state, to remain there till it is sufficiently purified to return to God. In the course of the transmigration to which human souls are liable, they may inhabit not only different human bodies, but the body of any animal or plant. All nature is subject to the immutable and eternal law of necessity." *Enfeld*, page 406.

earth, or in the air, are Brūmhū, who is the cause of all things, as well as the things themselves. If it be not admitted, that he is both the potter and the clay, it will follow, that for clay (inanimate matter) he was beholden to another.

The meaning of the word Brūmhū is, the Ever Great. Molasses deposited in a quantity of rice diffuse their sweetness through the whole: so Brūmhū, by diffusing through them his own happiness, makes all souls happy; hence, in all the shastrūs he is called the Ever-Blessed. Wherefore the ever-blessed, the everlasting, the incomparable Brūmhū—he is entity. That which is without wisdom and without life, is called ūbüstoo [non-entity].

We cannot call illusion entity, for as soon as a person obtains discriminating wisdom, illusion is destroyed; nor can it be called non-entity, for the universe which is an effect of this illusion, is an object of sight; we cannot therefore say whether it is entity or non-entity; it is something which cannot be described. This illusion resembles the temporary blindness under which the owl and other creatures labour, so that they can see nothing after the sun has arisen. This blindness cannot be called real, nor can it be unreal, for to these creatures it is real, and [during the day] constant blindness. In the same manner, illusion does not belong to the wise; but it constantly belongs to him, who, owl-like, is destitute of discriminating wisdom. This illusion is identified with sūtwū, rūjū and tūmū goonūs: it is not merely the absence of wisdom; but as being opposed to the true knowledge of Brūmhū, is called ūgnanū. The whole mass of this illusion is one; individuated, it assumes different shapes; and in this respect resembles the trees in a forest, and single trees.

The mass of illusion forms the inconceivable and unspeakable energy of God, which is the cause of all things. Individuated, this illusion forms the energy of individuals. God and individuated souls are life. Property and its possessor are not equivalent terms; therefore wisdom is not the energy of spirit, since wisdom and spirit are the same; but illusion forms its energy. Light is not the energy of spirit, since light and spirit are the same; but darkness forms its energy; not that darkness which arises from the absence of light, but that which surrounds a person in a profound sleep.

We call the mass of illusion, which equally contains the three goonūs, and in which the sūtwū goonū prevails, excellent, because it is the cause of all things. This mass of illusion takes refuge in the ever-living, or the ever-blessed Brūmhū, who is called, in the védū and all the shastrūs, the all-wise, the sovereign of all, the disposer and the director of all; the accomplisher of all his desires, of all he appoints; he assumes the forms of his works; and is known as the cause of all; he knows, and, as the charioteer directs the chariot, directs the hearts of all. This mass of illusion is identified with God, and creates all things: it is the cause of vacuum and all other things which compose the atomic and material world; it is therefore called the material cause and the universal cause.

At the dissolution of the universe, all things take refuge in the aggregate of illusion; therefore the aggregate of illusion is represented by a state of deep sleep. This illusion, in its individuated state, is pervaded by the three goonūs in equal proportions; but in individual bodies, on account of the diminutiveness of the receptacle, there is a depression of the sūtwū goonū, and a greater manifesta-

tion of the other two goonūs. The living principle, which becomes that in which this individuated illusion takes refuge, is called in all the shastrūs prūgnū. The state of a person in a heavy sleep, when every earthly object is excluded from the mind, is called prūgnū, or subjection to false ideas. We are not to suppose that during profound repose the soul departs; the soul is present; for when the person awakes he says, "I have been quite happy; I was not conscious of any thing:" from these expressions it appears, that the person was conscious of personal existence, of happiness, and yet had no ideal intercourse with material things; for had he not previously tasted of happiness, he could have had no idea of happiness in sleep. If it be asked, from whence does this knowledge arise which a person possesses in a state of profound repose; does it not arise from the operations of the understanding? To this we answer, if this were the case, why should not the understanding be employed on outward objects likewise? The fact is, that in the time of heavy sleep, the operations of the understanding are withheld, and are buried in illusion [ūgnanū]; but the knowledge possessed in deep sleep is constant: the védantū identifies this knowledge with the living spirit. That during the time of profound repose pleasure is enjoyed, is proved from the care with which the bed is prepared, that comfort may be enjoyed in sleep. In the time of profound repose, all the powers are absorbed in illusion, and therefore, having no intercourse with material objects, the pleasure enjoyed at that time can have no connection with these objects. Therefore this pleasure the védantū identifies with the living spirit. This then is clear, that spirit is the fulness of constant joy and knowledge. In the time of profound sleep, all material objects being thus buried in illusion, this illusion is called the co-existent energy of spirit; it is the producing cause of consciousness, of the understanding, intellect, the five senses,

the five organs, the five breaths, crude matter, and of all other material things; and hence the védantū speaks of this energy as the material cause of all things. It is called profound repose, inasmuch as in deep sleep all things are lost in this illusion, as salt in water; or, the state of our ideas in waking and sleeping hours may be compared to the projection or drawing in of the head and feet of the turtle. The absorption of all things in the mass of illusion is called the great prūlūyū, or destruction; and the manifestation or procession of all things from this illusion, is called creation. The illusion in which individual souls take refuge, and that in which the aggregate body of spirit, that is, the Great Spirit, takes refuge, is the same, resembling individual trees and a forest. For as there is a vacuum surrounding every individual tree in a forest, and many such vacuums in the forest, and a vacuum unconnected with every thing, in which these vacuums are absorbed, so, agreeably to all the shastrūs, there is a perfect spirit, in which individual souls, and the aggregate body of souls, take refuge. This perfect spirit is united to gross matter, to material things, to individual spirits, and to the aggregate of spirit, as fire to red-hot iron; and in this state it is called Eeshwū, or the glorious; when separate from these, it is called the excellent Brūmhū.

This illusion possesses the power of concealing an object, and of deception: a small cloud darkening the sight of the person looking at the sun, appears to hide this immense luminary; so this illusion, possessing the energy of spirit, though confined within bounds, by covering the understanding, hides the boundless and unassociated living Brūmhū from the sight of the person who desires to know him, as though it had covered Brūmhū himself. This spirit, thus covered with illusion, becomes engaged in various worldly anxieties, as I am hap-

py, I am miserable, I am sovereign, I am subject [to the fruits of actions] : this illusion operates in a person subject to these anxieties as it does in the case of a person deceived by a cord when he supposes it to be a snake.

This illusion, by its power of deception, after having thus covered spirit, assumes an endless variety of deceptive forms, similar to real ones, yet no more real than when a cord, a cane, the edge of a river, &c. are feared under the illusive appearance of a serpent. Exerting a similar power of illusion, it holds forth vacuum, the five primary elements, &c. &c. as spirit.

This illusion also forms the energy of spirit ; and hence, when spirit as united to illusion is spoken of as chief, it is called the primary cause of all things ; and when illusion is spoken of as chief, then spirit as united to illusion is called the material cause of all things : thus, the spider is in himself the primary and the material cause of his web ; in presiding over it, he is the former, and in forming it from his own bowels, he is the latter. The ever-blessed God is, in a similar manner, by himself and by his energy, both the original and the material cause of all things ; he is the potter and the clay. If we suppose another cause of things besides God, we make two causes. If it be objected, that as the potter cannot work without clay, so God could not make the world without matter, and that therefore he must have been indebted to another for his power to make the world, the védantū maintains, that the one ever-blessed God is himself both the primary and the material cause of all things.

Supposing the three goonūs to exist in a state of equilibrium in the illusive energy of spirit, still, when the

tümū goonū is chief, and spirit is united to the power of deception in this illusion, from spirit arises vacuum; from vacuum air; from air fire; from fire water; and from water the earth.

Our ideas of the universe divide themselves into two parts, animate and inanimate; the animate is the cause of all things, the inanimate (the universe) is the work of God. Therefore all creatures possessed of life, from man downwards, are animate in consequence of the presence of the deity, as the chariot moves in consequence of the presence of the horses and the charioteer. In the bodies of all living creatures two kinds of life exist: the first, the ever-living: the second, the ever-living united to the heart. In whatever the pure spirit exists, but in which it is not united to intellect, on account of the absence of intellect, that is inanimate matter. We conjecture then from appearances, that the tümū goonū which prevails in gross matter must be its material cause, for the excellencies and faults of an effect must have previously existed in the material cause. The five primary elements are from God. As in illusion the tümū goonū prevails, so in the five primary elements, of which illusion is the material cause, the same goonū prevails. These elements are termed subtile, archetypal, and five-fold. From the subtile elements arose subtile bodies and gross matter.

The subtile element contains seventeen parts, which united form the seminal body. These seventeen parts are, the five senses, the five organs, the understanding and thought, and the five kinds of breath. The organs of the five senses are the ears, skin, eyes, tongue, and the nose. From the sūtwū goonū arose the ear; from the same in air, arose the skin; from the same in fire, the

eye ; from the same in water, the tongue, and from the same in earth, the nose. From the sūtwū goonū in the five primary elements, arose mind, which receives four names in consequence of its different operations, which are, the understanding, thought, consciousness of self-existence, and reflection. The understanding forms decisions ; indecision and doubt belong to thought ; that which seeks after the nature of things is called reflection ; that which leads a person to think, I am learned, I am rich, I am corpulent, I am thin, I am yellow, is called consciousness of self-existence, or pride. If in this manner, however, mind be subject to four changes, still reflection must be considered as being united to the understanding, for both these faculties are employed in forming decisions. Consciousness of self-existence, or pride, belongs to thought, for both these powers are concerned in the changes which take place in the mind. Through the five senses and the mind we become acquainted with sound, touch, form, taste, and smell. The five senses and the understanding form that clothing or receptacle¹ of spirit which is made up of knowledge. Spirit thus inclosed, or in this union, says, I am sovereign, I partake [of enjoyment, &c. ;] and possessed of these thoughts, it is qualified to practice what belongs to the present and the future state. The five organs and thought form that receptacle of spirit which is wholly made up of intellect. The five organs are the mouth, the hands, the feet, the penis, and the anus : from the rūjū goonū in vacuum, arose words ; from that quality in air, the hands ; from the same in fire, the feet ; from the same in water, the anus, and from the same in earth, the penis. The

¹ The words are *vignānū-mūyū*, *fulness of knowledge*, and *koshū*, *a receptacle*.

five breaths are, that which is in the nostrils, that expelled downwards, that which pervades the whole body, that which ascends into the throat and is discharged at the mouth, and that which promotes digestion. Some maintain, that from these five kinds of air proceed five other kinds [here follow their names; which are said to be connected with digestion, sleep, hunger, sighing, and corpulency]. The five kinds of air in the body are derived from the rūjū goonū in each of the five primary elements. These five kinds of air when united to the five organs, form that receptacle of spirit which is entirely composed of air. This receptacle, being derived from the active principle, or rūjū goonū, is identified with actions. We call the first of these three receptacles, chief, because it possesses the power of giving knowledge; the second is identified with action, because it is derived from thought; the last is identified with things, because the power of action belongs to it. These three receptacles united form for the reception of spirit the subtile body. When we form an idea of all the subtile bodies, we call them the collected mass of subtile bodies, as the idea of a forest is formed when the understanding conceives of many trees at once, or when many waters suggest the idea of a lake; and separate ideas of these subtile bodies, necessarily lead us to individual substances. We compare the spirit which is united to the collected mass of subtile bodies to the thread upon which are strung the pearls of a necklace. The ever-living who is united to the knowledge-possessing mind is called the creator; and as he possesses the chief power of action, he is termed breath [pranū]. When we are awake, the objects embraced by the senses and organs impress their own images on the imagination, and these images are revived in sleep; and this is the

state of things with spirit in reference to its union with these three receptacles : in the first, spirit appears as the sovereign ; in the second, as the creator, and in the third, as the thing created. In the subtile body formed for spirit out of these three receptacles, the mass of gross matter is absorbed.* When united to individual subtile bodies and to the luminous imagination, we call spirit the glorious, for then he is the manifest. He [the collected mass of the lingū bodies], who is compared to the thread upon which are suspended the flowers of a garden ; and who is the glorious [or he who is the individuated lingū body], in the time of sleep, enjoys the ideas which have been possessed by the mind when awake : this is also taught in the védū. Individuated spirit differs from collective spirit only as one tree differs from a forest ; or as the vacuum which surrounds each tree differs from that of a whole forest ; in other words, it is a drop, or a lake. In this manner, from the five subtile elements proceeded subtile bodies. From these five subtile elements, in proportions of five, arose the masses of solid matter ; but each is distinguished by the name of that element which is most prevalent. In the solid mass of ether, sound is found ; in air is found both sound and touch ; in fire, sound, touch, and form ; in water, sound, touch, form, and taste ; in earth, sound, touch, form, taste, and smell. The qualities are partly natural and partly artificial. From these five elements have sprung the seven upper worlds, the seven lower worlds, the four solid bodies, food, &c. There are four kinds of bodies, viz. such as are born in the womb, and those produced from eggs, from heat, and from the earth.

* Gross matter is absorbed in this subtile or lingū body, and the lingū body is absorbed in illusion. Does not this doctrine resemble that of some of the Greeks, that there is no such thing as real substance, that every thing called material is merely ideal ?

The active principle dwelling in the collected sum of solid matter is called voishwanūrū, or, he who is conscious of self-existence, and virat, as he is held forth or displayed in all creatures. This collected sum of gross matter is called ūnnū-mūyūkoshū [the receptacle raised by food only], because it is named from its origin ; and as it is the seat of action [participation] it is called jagūrūnū, or the active. The active principle, as individuated in a sensible body is called vishwū, which name it receives because this body enters into the three receptacles before-mentioned. We call these receptacles koshū [a sheath or scabbard] because as the silkworm is covered by its shell, so they cover spirit.

There are ten deities, regents of the senses and organs, through whom spirit enjoys the pleasures of the senses and organs : through the god of the winds, spirit enjoys the pleasures of touch, and thus through the other nine.

The animating principle pervading all bodies, from the most gross to the most ideal, is the same in all. There is no difference between the incarcerated and the perfectly abstracted spirit ; the body is mere illusion.

Having thus explained the doctrine of spirit, and displayed that which is mere illusion, I shall now mention the mistakes which have arisen from the different representations which learned men have given of the incarcerated spirit. The ignorant say, that a son is spirit ; and that we are taught this in the védū ; for a father values a son as himself ; when he dies, he mourns as for himself, and in the happiness of the son, enjoys happiness himself. The Charbbakūs maintain, as they also say, from the védū, that this body, which owes its existence and all its changes

to food, is spirit, and that a son is not spirit, since the father, when the house is on fire, abandons his son, and saves himself; and that when the father says, I am corpulent, or, I am not corpulent, he confines these expressions to himself, and never applies them to his son. Other atheists contend, from the védū, that the organs are spirit, since they are the medium of sound, and are possessed of motion; and that this is further proved by the exclamations, I am blind, I am deaf, &c. Other atheists endeavour to prove, from the védū, that from bodies spirit is born, and called the animal soul; since the animal soul being gone, the organs cease to exercise their functions: it is the animal soul that says, I am thirsty, I am hungry, &c. Another pleads, that intellect is spirit, and he also quotes the védū, urging that when intellect is suspended, life itself is suspended; and that as it is by intellect and reason that men are distinguished, it is plain that intellect is spirit. The Bouddhūs affirm, that the understanding is spirit, since in the absence of the moving cause, the bodily powers are capable of nothing; and it is the understanding which says, I am sovereign, I am subject [to the fruit of actions]. The Prabhakūrūs and the Tarkkiūs say, quoting the védū also, that beside the understanding there is another spirit, the all-blessed; for that the understanding is absorbed in illusion. The latter add to this sentiment, that illusion is spirit. The Bhūttūs affirm, quoting the védū, that the animating principle, which is united to illusion and is identified with joy, is spirit; since, in the time of deep sleep, this animating principle is both animate and illusive-formed; for when a person says, I know not myself, he gives a proof both of consciousness and unconsciousness. Another Bouddhū, still acknowledging the védū, maintains, that vacuum is spirit; because the védū teaches us, that before creation

vacuum alone existed; that at the time of absorption nothing remains; and when a person awakes after a deep sleep [in which all material things were forgotten] he says, I was wholly unconscious of the existence of any thing.

All these sects make that spirit which is not spirit: though they pretend to argue from the védū, from the union of spirit and matter, and from inference, yet they are supported by none of these, and they one by one confute each other. Still these atheistical writers affirm, If we err, we err with the védū, as well as with the two other sources of proof. The writer of the védantū says, True, the védū contains all these opinions, but its final decision is, that spirit pervades all bodies: it is not therefore identified with a son. Spirit is not material, but ideal, and therefore is not identified with body. It is unorganized, and cannot therefore be identified with the organs. It is not animal life, and therefore cannot be identified with breath. It is not intellect, and therefore it cannot be identified with mind. It is not a creator [or governor] and therefore is not to be identified with the vignanū-mūyū-koshū. It is a living principle, and therefore it cannot be identified with illusion or inanimate matter. It is pure life, and therefore is not connected with inanimate matter. It is entity, and therefore must not be identified with vacuum. From hence it appears, that the opinions of these sects are at variance with the védū, and that what they term spirit is not spirit. All inanimate things, from a son to vacuum itself, are indebted to the animating principle for manifestation, and from hence it appears, that they cannot be spirit; and this is still further confirmed by the yogcē, the subject matter of whose meditations is, I am Brūmhū, simple life.

This then is the exact doctrine of the védantū, that as spirit is the principle which animates a son, &c. ; that as it is constantly perfect and free from illusion ; is wisdom, that is, it must be constantly identified with knowledge ; is always free or unconnected with the habits of material things ; is eternal and uncreated ; and is the all-pervading—it is called atmū.

A cord, though it resemble a snake, is notwithstanding a real cord ; the idea that it is a snake, is pure error. In this manner, Brūmhū is real entity ; and the universe, which appears illusive, is indeed Brūmhū : in the idea that it is something different from Brūmhū, lies the mistake.

From the five primary elements arise all bodies, also that which nourishes all, and the fourteen worlds. From the five subtile elements, arise the five gross elements and their qualities, and the collected mass of subtile bodies. From the living principle united to illusion, arise the five subtile elements and the three goonūs. From the perfect Brūmhū, arise illusion, and the animating principle united to illusion.

The author next enters into an explanation of the tenet, that spirit in its separate state, also as united to the mass of illusion, or gross matter, and is incarcerated in separate bodies, is identically the same, and, to the yogēē, purified from illusion, is really the same. Such an one thus meditates on spirit : “ I am everlasting, perfect, perfect in knowledge, free from change, I am entity, the joyful, the undivided, and the one Brūmhū.” Day and night thus meditating, the yogēē at length loses sight of the body, and destroys all illusion.

The next stage of the *yogē* is that in which he renounces all assistance from the understanding, and remains without the exercise of thought; in which state every thing attached to mortal [rather intellectual] existence becomes extinct. He is now identified with *Brūmhū*, and remains as the pure glass when the shadow has left it; and thus illustrates that verse of the *védū*, that the mind is both capable and incapable of embracing *Brūmhū*.

The understanding, through the organs, in conceiving of visible objects assumes the forms of these objects, and thus destroys ignorance; after which they become manifested by the rays of spirit. Thus when a light enters a dark room, it first disperses the darkness, and then discovers the objects contained in the room.

Therefore the *yogē*, until he sees *Brūmhū*, ought to attend to the following duties: 1. Hearing; 2. Meditation; 3. Fixing the mind, and 4. Absorption of mind.

By the first is to be understood, hearing the doctrines of the *védū* explained, all which centre in the one *Brūmhū*. In this exercise, the student must attend to the following things; 1. *oopūkrūmū*, or the beginning of the *védantū*; 2. *oopūsūngharū*, or the close of the *védantū*; 3. *ūbhyasū*, or committing to memory certain portions of the *védantū*; 4. *ūpōōrbhūta*, or, gaining from the *védantū* perfect satisfaction respecting *Brūmhū*; 5. *phūlū*, or the knowledge of that which is to be gained from the *védantū*; 6. *ūrt'hū-védū*, or, the extolling of the fruits to be obtained from the knowledge of the *védantū*; *oopūpūttee*, or the certifying absolutely what is *Brūmhūgnanū*.—The second thing which the student is to practise, is meditation

on the one Brūmhū, agreeably to the rules laid down in the védantū and other writings.—His third duty is, uninterrupted reflection on the invisible and only Brūmhū, according to the ideas contained in the védantū.—The fourth effort of the student is to obtain a perfect idea of Brūmhū, who is wisdom in the abstract : at first, his ideas will be imperfect, and he will contemplate himself and Brūmhū as distinct ; just as a person seeing in a horse of clay both the toy and the earth of which it is composed, cannot help retaining an idea of the thing represented by the toy. But at length his mind will become exclusively fixed on the one Brūmhū, the operations of the understanding being all concentrated in God, as salt when thrown into water loses its own form, and is perceptible only as water.

Those who possess this knowledge of Brūmhū, are in possession of or practise the eight following things, viz. 1. Yūmū, i. e. inoffensiveness, truth, honesty, the forsaking of all the evil in the world, and the refusal of gifts except for sacrifice ; 2. Nihūmū, i. e. purity relative to the use of water after defilement ; pleasure in every thing, whether prosperity or adversity ; renouncing food when hungry, or keeping under the body : reading the védūs, and what is called the worship of the mind ; 3. Asūnū, or the posture of sitting during yogū ; 4. Prana-yamū, or holding, drawing in, and letting out the breath during the repetition of incantations ; 5. Prityaharū, or the power of restraining the members of the body and mind ; 6. Dharūna, or preserving in the mind the knowledge of Brūmhū ; 7. Dhyanū, meditation ; 8. Sūmadhee, to which there are four enemies, viz. a sleepy heart ; attachment to any thing except the one Brūmhū ; human passions, and a confused mind. When the yogcē is deli-

vered from these four enemies, he resembles the unruffled flame of the lamp, and his mind continues invariably fixed in meditation on Brūmhū.

He who is distinguished by liberation in a bodily state is thus described : he possesses the knowledge which identifies him with the undivided Brūmhū, by which knowledge he destroys the illusion which concealed Brūmhū. When this illusion is destroyed, the true knowledge of Brūmhū is manifested ; and by this manifestation, illusion and its work are destroyed, so that the free man, absorbed in meditation on Brūmhū, is liberated even in a bodily state. Though he is connected with the affairs of life ; that is, with affairs belonging to a body containing blood, bones, ordure and urine ; to organs which are blind, palsied, and full of incapacity ; to a mind, filled with thirst, hunger, sorrow, infatuation ; to confirmed habits and to the fruits of birth, still, being freed from illusion, he does not view these things as realities. A person may be a spectator of the artifices of a juggler, without being deceived by them. The yogcē, after being liberated in a bodily state, still eats and drinks, but without desire ; so likewise is he free from envy, and other evil desires ; and in the same manner he is indifferent to every state of the body, and free from every passion. All his virtues, and the acts of kindness which he performs, are worn as so many ornaments : so we learn from the Gēeta. This yogcē, liberated in the body, for its preservation, receives aliment, but without desire, let the aliment come in whatever state, or from whatever quarter it may. Brūmhū alone is seen in his mind.

After this, every thing connected with a bodily state having been renounced, and the body itself having fallen,

the yogcē is absorbed in the excellent Brūmhū ; and thus illusion, and its effects, as well as the universe itself, being [to the yogcē] dissolved, he becomes identified with freedom, with constant joy, with unchangeableness, and with Brūmhū himself. This is recorded in the védū. *Thus ends the Védantū-Sarū.*

SECT. XX.—*Of the Patñjölü Dürshñū.*

This school of philosophy was founded, according to the Hindoo history, in the sūtwū yogū, by the sage Pūttñjūlee, who wrote the sōōtrūs known by his name, which are comprized in one hundred and ninety-eight lines, or sentences, and who is honoured as an incarnation of the god Unñtū. The sage Védū-vyasū wrote a comment on these sentences, of which Vachūspūtee-mishrū has given an explanatory treatise. Pūñchū-shikhū, another learned Hindoo, has also written remarks, and Bhojū-dévū, king of Dharū, a brief comment, on the sentences of Pūttñjūlee. All these works are still extant. Some particulars of this sage, to whom are also ascribed a comment on Paninee's grammar, and a medical work called Rajū-mri-gankū, will be found in page 9 of this volume.

SECT. XXI.—*The Doctrines of the Patñjölü Philosophy.*

Translated from a Comment on the original Patñjölü, by Bhojū-dévū.

The restraining of the mind, and confining it to internal meditations, is called yogū. When the mind is thus confined within, it becomes assimilated to the Being whom it seeks to know ; but when the mind is secularized, this Being takes the form of secularity. In the first case, the

mind is singly and irrevocably fixed on God. In the second, it is restless, injurious, and voluptuous. In the former state, there is no sorrow ; in the latter, there are five kinds of sorrow, arising from the labour of seeking proofs of the reality of things, from error, from the pursuit of shadows, from heavy sleep, and from recollection.

The three evils, restlessness, injuriousness, and voluptuousness, may be prevented by fixing God in the mind, and by destroying desire. In the former, the person, into a well-regulated mind, constantly brings the Being upon whom he wishes to meditate. In performing the latter, the person, by realizing the unsubstantial nature of every thing included in visible objects and in the ceremonies of the védū, and their connection with every kind of natural evil, delivers his mind from subjection to these things, and subjects his senses to his mind.

This restraining and fixing of the mind is called yogū, of which there are two kinds, sūmprūgnatū and ūsūm-prūgnatū.*

Sūmprūgnatū is meditation on an object till the ideas connected with it are imprinted on the mind, and occupy all its powers. The proper objects of meditation are two, matter and spirit. Matter assumes twenty-four forms ;[†] spirit is one, (poorooshu).[‡] Sūmprūgnatū is of four kinds, 1. Meditation on the distinction between sound and substance in reference to the deity as a visible being, until the yogēē, by continued meditation, arrives at the non-distinction between sound and substance in reference

* The first word intimates, that the yogēē has obtained the knowledge of the deity ; and the second, that the yogēē is lost in the divine manifestation.

† See page 130.

‡ The masculine power.

to God.—2. Meditation on the deity in reference to his form, as well as to time and place, till the yogēē is able to fix his meditations without regard to form, time or place.—3. Meditation on the deity, till the mind, in which the sūtwū goonū prevails, is filled with joy, and till the powers of the understanding become abstracted, so that the distinction between matter and spirit is no longer recognized, and spirit alone is seen; in which state, the yogēē is named vidéhū, that is, he is emancipated from that pride of separate existence which is connected with a secular or bodily state.—4. Meditation till the yogēē becomes so far delivered from pride, that it exists only as a shadow in his mind, and the divine principle receives the strongest manifestation. This state is called absorption in [or, absorption, although the person is not separated from] matter.*

At length the yogēē attains what is called ūsūmprägnatū, in which, if he be perfect in his abstraction, the very shadow of separate existence will be destroyed; visible objects will be completely extinguished, and spirit alone become manifest.

Having described yogū, and its divisions; and given a brief account of the mode of acquiring it, this method is now more particularly described: He who has attained the states called vidéhū and absorption in matter, after transmigration finds himself in the same state of advancement towards abstraction, as when he quitted his former body.

* Perhaps the meaning of Pātñjālee is not here fully expressed, but he is to be understood as saying, that the thoughts of the person are lost and absorbed in that which he cannot fathom; or the mind is in the state into which it is driven at the dissolution of the body, when it takes refuge in the uncreated energy, or the uncreated impressions, or lines of fate, which are the source of continued birth.

Those who die, without having attained the state termed vidéhū, &c. must, entering a new body, labour after a prepared mind, resolution, remembrance, and discrimination, which acquisitions will be followed by the meditation called yogū. These acquisitions naturally follow and assist each other.

There are three kinds of yogēēs, distinguished by the rapidity or slowness of their progress towards perfection, which is affected by the actions of preceding and present births. He whose former and present works are highly meritorious, soon becomes perfect; another labours long, but, not being so powerfully assisted by the merits acquired in preceding transmigrations, he becomes perfect by slower degrees; and he who has still less of merit in store, remains at a still greater distance from the state of a perfect yogēē.

Yogū and its blessings are to be secured by relinquishing all hope of happiness in secular things, and by that meditation which identifies every religious formula, every sacred utensil, and every offering, with the object of worship. This object is the being who is free from the fruit of works, that is, from birth among any of the forms of matter, from the increase or decrease of life, and from enjoyment or suffering as the consequence of actions.

He is called God [Eeshwūrū],⁷ because to his will all creatures owe their preservation. That he presides over all events, is proved from his being the fountain of knowledge; and his infinite power is proved from his eternity and his being the guide of all. This Being is to be

⁷ From ēēshū, *grand or glorious*.

obtained through that name of his, which is not factitious but everlasting, and which is to be repeated in a correct manner while the yogēe intensely meditates and brings him continually into his mind.—By thus looking constantly inward, he loses his wordly attachment, the sūtwū goonū obtains a clearer manifestation, and he is brought to resemble God ; by which also he obtains deliverance from the effects of birth, viz. sickness, incapacity, hesitation, languor, want of fervour, heaviness of body and mind, fickleness, mistake, the want of a suitable place for his yogū, and dissatisfaction, as well as from the evils which may arise during the practice of yogū, that is, from pain, grief, trembling, asthma, and sighing.

Fixedness of mind on him who is the only and genuine reality, leads to liberation ; but should any one find it impossible to attain to such a state of abstraction, in order further to purify his mind, let him not envy but cultivate the friendship of the rich ; let him pity the miserable, and endeavour to relieve them ; let him rejoice at the sight of him who has practised works of merit ; let him neither injure the wicked nor rejoice with them. If he be able to perfect himself in these dispositions of mind, he will liberate himself from desire and envy.

The yogēe must, in the next place, for the fixing of his mind, attend to pranayamū, that is, to the gradual suppression of breathing, since the animal soul and the mind act in conjunction ; in this work, he must first endeavour to fix the understanding by some act of the senses, that is, he must place his sight and thoughts on the tip of his nose, by which he will perceive smell ; then bring his mind to the tip of his tongue, when taste will be realized ; and afterwards fix his mind at the root

of his tongue, from which sound will be perceived.² After this, if the mind be full of the sūtwū, and be free from every degree of the rūjū and tūmū goonūs, it will escape the waves of passion, and become truly fixed. Freedom from secular desires will be followed by freedom from sorrow, and the mind will in consequence become fixed. His mind will be fixed whose intercourse with secular objects is like that of a person in a state of deep sleep, who, without any union with the senses, partakes of perfect happiness. He who meditates on God, placing his mind on the sun, moon, fire, or any other luminous body, or within his heart, or at the bottom of his throat, or in the centre of his skull, will, by afterwards ascending from these gross images of the deity to the glorious original, secure fixedness of mind.

The yogcē, having thus brought his mind to a fixed state, will not be subject to present things, whether his mind be employed on the most subtile or the most gross objects; and he will, by these means, deliver himself from all error; and be filled with the effects of the sūtwū goonū.

He thus becomes identified with deity, that is, visible objects, the operations of the understanding, and personal identity, become absorbed in the Being contemplated, in the same manner as the crystal receives the image of whatever is reflected upon it.

The yogcē, that he may not fall from the elevation he has attained, still seeks God by meditation on his names, or on the import of these names, or on his existence;

² The author of the comment here refers his readers, for a fuller explanation of pranayanū, to the Tāntrū shastrūs.

after which he loses all remembrance of the names of the deity and of their import, and God is realized in the mind as pure light; and to this succeeds a state of mind similar to self-annihilation.

Still, however, he is not wholly delivered from subtle illusion, though his ideas have received the impress of deity; but if he succeed in perfecting his abstraction, God will shine forth in complete splendour, the mind of the yogē will become completely absorbed in him, and he will possess universal prescience. He whose abstraction continues imperfect, obtains complete knowledge by the assistance of reflection, &c. and by degrees ascends to the unassisted knowledge of universal nature, and identity with the spirituality and perfection of God. *Here ends the first chapter of the Patñjālī.*

Chapter II.—In the former part was shewn, the method by which a person of perfect mind acquires yogū. In this chapter is pointed out, the method in which a secular person should perform ceremonial yogū, in which are included, the practice of religious austerities, and the repetition of the names of God, or of incantations, without the desire of benefit, referring all to the will of God. By this kind of yogū the person will be assisted in performing the more perfect yogū, and in victory over pain, [or rather the cause of pain] which is of five kinds, *illusion, consciousness of separate existence, passion, religious disgust, love of life.* The four last spring from the first; and each of these four include inability, as well as inefficient, weak, and suppressed desire.

Illusion is that which leads a person to mistake one thing for another, that is, to call that constant which is

inconstant, that pure which is impure, that happiness which is real misery, that spirit which is not spirit, that meritorious which has no merit, and that which is evil, good.—*Consciousness of separate existence*, when unconnected with worldly attachment, is that which leads a person to consider, during deep sleep, matter and spirit, the object enjoyed and the enjoyer, as one, notwithstanding the necessary distinction between them.—*Passion* (ragū) is expressed when a person seeks happiness with the most eager desire —By *religious disgust* is to be understood, a hatred of that which, in a future birth, will produce misery.—By *love of life* is to be understood, an unmeaning yet incessant concern to preserve life, or prevent the separation of body from spirit.—This desire of life is to be attributed to a latent impression on the mind respecting the misery following death, and the delay in rising to life, during former transmigrations. This is illustrated by seed cast into the earth, which remains for months till it appears to be assimilated to earth itself, but, at the appointed season, receiving the accustomed rain, springs to life. This idea of a latent impression remaining from preceding births is also confirmed by the case of an infant, which, on the approach of a ravenous beast, is affected by fear and the dread of death as much as one more advanced in years; as well as by the fact, that the smallest infant, on hearing terrific sounds, becomes immediately affected with fear.

This last source of pain, arising from the love of life, is to be overcome by turning the thoughts inward, which will infallibly secure meditation on God. The former causes of pain, arising from illusion, consciousness of separate existence, passion or ragū, and religious disgust, are to be overcome by fixing the mind on God, and by

cultivating benevolent feelings towards men in every condition of life.

The impress^a of actions is to be attributed to illusion, and is discovered either in this or in a future birth. Actions performed under the influence of illusion are followed by eight millions of births in connection with some cast, with an appointed period of life, and subjection to the fruit of actions : from works of merit result excellent cast, existence, and many enjoyments ; from evil actions arise degraded cast, unhappy life, and great misery.

To the yogēē, who has received the impressions of the evils of birth, subjection to the fruits of birth is peculiarly irksome ; for he sees that every earthly thing is unstable, and is therefore connected with sorrow : hence he renounces the effects which arise from the three goonās, and regards the effects of actions as poisoned food. These consequences, in secular persons, do not produce sorrow : they resemble those members of the body which remain at ease while the visual faculty, from some accident, suffers excruciating pain : the yogēē is the eye of the body.

From illusion arise the effects of actions : this illusion is destroyed by discriminating wisdom in reference to the divine nature : this discrimination leads to deliverance from sorrow arising from transmigrations, and to the reception of truth [God].

It has been before affirmed, that deliverance must be obtained from the sorrows connected with birth. The origin or source of birth is the union or vicinity of spirit

^a That is, all actions leave a mark on the mind, which is never obliterated till the man has experienced the effects of these actions.

with the understanding, in which the former is the partaker and the latter the thing enjoyed; or, in other words, the one displays and the other is the thing displayed. Visible objects are identified with the nature of the sūtwū, rūjū, and tūmū goonūs, and, either as the receiver or received, with the material and subtile elements, the senses, organs, and the understanding. The elements form the objects of participation; the senses, &c. are the partakers; but the elements, senses, &c. are to be considered as united to spirit in the work of participation. The fruit of actions, as well as liberation, belong to all the creatures. The progress of creation is thus described: first illusion, then the elements, then the senses, and lastly the understanding.

If we speak of him who is light, or the male power, we say, he is simple life; life is not an adjunct of his nature; he is pure or perfect, and seeks not association with material objects, though, on account of his vicinity to the understanding, he receives the impressions of these objects. He is therefore the receiver, that is, he receives, through the understanding, the impression of visible objects, and then becomes identified with them.

If visible objects exist merely as objects of reception by spirit, it may be asked, what further use is there for them when the yogēē has passed through whatever was allotted to him as the fruit of works? To this it is replied, that visible objects are not wholly dismissed till discriminating wisdom is perfected. And even after this, when the yogēē becomes perfect spirit, and all the objects of illusion are banished, in consequence of his connection with creatures, he appears as though he took an interest in visible objects.

The union of spirit and matter, as the receiver and the received, is without beginning. The origin of this union is illusion. The perfection of spirit is to be attributed to liberation from this union, and this is to be sought in the acquisition of discriminating wisdom. Illusion being removed, all the effects, resulting from the union of spirit and illusion, will necessarily cease. This separation constitutes the liberation of the yogcē, who is hereafter known as the everlastingly free.

Imperfect discrimination, which leaves the mind wavering in its choice betwixt visible objects and spirit, will not accomplish the work of liberation. This can only be obtained by that discrimination which is fixed and decided. By this illusion is destroyed, and with it consciousness of separate existence, or pride. The polluting effects of the rūjū and tūmū goonūs are also removed, and the pure influence of the sūtwū goonū is restored. These being destroyed, the understanding is turned inward, and becomes fixed on spirit as reflected on itself:^b this is called discriminating wisdom. As long as consciousness of self-existence remains, however, discrimination manifests itself in seven different forms. Perfect discrimination is obtained by acquiring the eight parts of yogū: this acquisition secures the removal of the darkness and ignorance arising out of the rūgū and tūmū goonūs; and when the mind becomes identified with the radiant nature of the sūtwū goonū, discrimination is produced.

The eight parts of yogū are: yūmū, nihūmū, asūnū, pranayamū, prityaharū, dharūna, dhyanū, and sūmadhee. The first five serve the purpose of subduing the passions,

^b Nothing can receive spirit but the understanding as irradiated by the sūtwū goonū, after the suppression of the rūjū and tūmū goonūs.

and of thus assisting the yogēc; the last three are assistants to the yogēc, without any medium. If the ceremony asūnū is perfect, it will advance the yogēc in the performance of pranayamū; and if that is perfected, prityahartū is thereby assisted.

In *yūmū* there are five divisions, 1. freedom from the desire of injuring others; 2. truth in reference both to words and to the mind; 3. freedom from the least appropriation of the property of another, either by thought, word, or practice; 4. the subjection of the members for the sake of extirpating desire; and 5. the renunciation of all pleasure. When the yogēc attends to his vows in reference to all these parts of *yūmū*, that is without any reserve as it respects time, place, or person, he is said to perform the great vow.

Niyūmū includes five divisions, viz. 1. purity of body, using earth, water, &c. after certain functions; and purity of mind, through the exercise of friendly and benevolent affections; 2. cheerfulness in every condition; 3. religious austerities; 4. the repetition of incantations; and 5. by causing all the formularies of worship and all its benefits to terminate in God.

Through *yūmū* and *niyūmū* [the sources of] pain are destroyed, and through meditation on the opposite of these sources of pain [as, by meditating on benevolence, revenge is destroyed], the yogēc is greatly assisted in his efforts to obtain perfect victory. These sources of pain are injuriousness, theft, &c., in each of which there are three divisions, as, the injurious person may offer the injury himself; or he may do it through another; or, rejoice in its being done; and so of the rest. Injuries arise

from anger, covetousness, and insatiation. The effects of these sources of pain are sorrow and error. He who is free from injurious feelings, knows nothing of quarrels or envy.

He whose body and mind are pure, enjoys all the fruits of devotion, whether he practise devout ceremonies or not. To him who is free from theft, all the precious stones do homage. He who subdues his passions, is blessed with strength. He who renounces all the pleasures of sense, obtains the knowledge of preceding transmigrations, and of that which shall succeed his present existence. He who is pure in body, hates the body; is separated from every thing in a bodily shape; is delivered from the impurities of the rūjū and tūmū goonūs; and, by the removal of these, is raised above the approach of grief, and is always happy; from this results a fixed mind, and senses which never wander; in which state the yogcē acquires power to know spirit. He who practises austerities, purifies himself from every imperfection, and the body and its organs become perfect. The repetition of incantations brings before the yogcē the deity in whose name these are repeated; and by making the ultimate object of all forms and the effects of worship, to meet in God, he pleases the deity, and induces him to bestow liberation.

Asūnū includes eighty-four modes of sitting at yogū; but, to be complete, the posture must be quite easy, neither painful nor attended with agitation. That a rigid posture may become easy, the yogcē must acquire it by degrees, as the members are able to bear it; and that he may be happy in these circumstances, he must raise his mind to the wonders of the heavens, and not confine it to body. When he has become perfect in the yogū-posture,

he will no longer feel the inconveniences of heat or cold, hunger or thirst, &c. Perfection in the yogū-posture prepares the person for perfection in *pranayamū*, or, in the suppression of the inspiration and respiration of breath. Vital air is either stationary in the body, or received into it, or thrown from it. In the work of suppression, the yogēē must permit the exhalation of his breath, at farthest, to the distance only of twelve fingers' breadth, and gradually diminish the distance from his nostrils till the point of perfection is obtained. As it respects time, he must begin to restrain breathing for twenty-six seconds, and enlarge this period regularly till he is perfect. He must practise these exercises daily, or as often as he is able. The yogēē who most excels confines his breathing to the distance of twelve fingers from his nose, and, even after restraining it for some time, draws it from no greater distance than his heart. This ceremony secures the removal of those errors which covered the mind, and prevented the radiance of the sūtwū goonū from appearing; and this quality having obtained manifestation, fixedness of mind is secured.

In *Prityaharū*, by withholding the mind from wandering, the organs are turned from their accustomed objects inward, and become subject to the yogēē.—*Here ends the second part of the Patūnjūlū.*

Chapter III.—The fixing of the mind, so that it may not wander beyond the nose, nor descend inwardly beyond the level of the navel, is called *dharūnū*, in which the yogēē purifies his mind by benevolence; practises the duties connected with yūmū and niyūmū; perfects himself in the yogū-postures; regulates the ingress and egress of the animal soul; and, fixing his eyes on the tip

of his nose, subdues all his members, and all the power of the elements over him.

Dhyānū, or meditation, implies, that the person thus employed is endeavouring to fix his mind on the deity, agreeably to the forms of *dharūnū* ; so as to secure a constant stream of thought towards him, and exclude all worldly tendencies.

In *Sūmadhee*, the understanding, carried along by an uninterrupted current of thought towards the deity, or towards that which is the reflection of spirit upon the understanding, becomes nearly extinguished.

Dharūnū, *dhyānū*, and *sūmadhee*, for the sake of brevity, are distinguished by one name, *sūngyūmū*, that is, the restraining of the mind from all visible objects. To the person who is able to perfect himself in *sūngyūmū*, the infinitely abstracted God, discovered by perfect discrimination, and identified with light, becomes manifest. *Sūngyūmū* is to be attained by degrees, first, by meditation on God through more gross and then through more refined mediums.

After the *yogēē* has fixed his mind on the deity, it occasionally wanders ; but at length he contemplates God only in himself, so that the divine spirit is seen equally in the mind and in visible objects. This process resembles that of vegetation, in which we have first the seed, then the plant, and at length the seed in a state of concealment preparing for another birth ; in the same manner, the world, emanating from the first cause, proceeds through a series of subordinate causes and effects. The difference between the subordinate cause and the effect, is owing to a change

in the cause during the process of production ; the seed does not vegetate till united to earth and water.

The yogēe who has perfected himself in the three parts of sūngyūmū, obtains a knowledge of the past and of the future ; if he apply sūngyūmū to sounds, to their meaning, and to the consequent result, he will possess, from mere sound, universal knowledge. He who applies sūngyūmū to the impressions of former births (lines of fate), from which actions and their effects proceed, will obtain a knowledge of the events of preceding transmigrations. He who applies sūngyūmū to discover the thoughts of others, will know the hearts of all. He who does the same to his own form, and to the sight of those whose eyes are fixed upon him, will be able to render his body invisible, and to dim the sight of the observer. He who, according to these rules, meditates on his own actions, in order to discover how he may most speedily reap the fruit of them, will become acquainted with the time, place, and causes of his own death. He who applies sūngyūmū to that compassion which has respect to the miserable, will secure the friendship of all. He who, according to these rules, meditates on the strength of the powerful, so as to identify his own strength with theirs, will acquire the same strength. He who meditates, in the same manner, on the sun, as perfect light, will become acquainted with the state of things in every place. Similar meditation on the moon, procures a knowledge, from mere sight, of the union, progress, and influence of the planets ; similar contemplation applied to the polar star, will enable the yogēe to distinguish between the stars and planets, and to observe their motions ; by the application of sūngyūmū to the centre of the bowels at the navel, he will become acquainted with the anatomy of the human body ; by a

similar application of sūngyūmū to the cup at the bottom of the throat, he will overcome hunger and thirst ; by meditating on the nerve kōōrmū which exists a little below the throat, he will obtain a fixed and unbroken posture in the act of yogñ ; by meditation on the basilare suture, he will be capacitated to see and converse with the deified persons who range through the ærial regions ; by meditation on extraordinary presence of mind he will obtain the knowledge of all visible objects ; by meditating on the seat of the mind, or on the faculty of reason, he will become acquainted with his own thoughts and those of others, past, present, and future ; by meditation on the state of the yogē who has nearly lost all consciousness of separate existence, he will recognize spirit as unassociated and perfect existence. After this, he will hear celestial sounds, the songs and conversation of the celestial choirs ; he will have the perception of their touch in their passage through the air ; his taste will become refined, and he will enjoy the constant fragrance of sweet scents. Though these fruits of sūngyūmū are accompanied by the applause of mankind, yet, in the work of abstraction, they obstruct the progress of the yogē.

The union of spirit and intellect, as the enjoyer and the thing enjoyed, in the work arising out of the natural order of things, is called the captivity of spirit. When the yogē, by the power of sūmadhee, has destroyed the power of those works which retained the spirit in captivity, he becomes possessed of certain and unhesitating knowledge ; he is enabled to trace the progress of intellect through the senses, and the path of the animal spirit through the nerves. After this, he is able to enter a dead or a living body by the path of the senses, all the senses accompanying him, as the swarm of bees follow the queen bee ; and in this body to act as though it were his own.*

* In the Hindoo history, a story is given respecting Sūmoodrū-pālū, a yo-

The collected power of all the senses is called the animal soul, which is distinguished by five operations connected with the vital air, or air collected in the body. The body of the *yogēē* who, according to the rules of *dharūnū*, *dhyanū* and *sūmadhee*, meditates on the air proceeding from the anus to the head, will become light as wood, and he will be able to walk on the fluid element. The body of the *yogēē* who thus meditates on the air encircling the navel, will become glorious as of a body light. He who, in the same manner, meditates on the ear and its vacuum, will hear the softest and most distant sounds, as well as those uttered in the celestial regions and in the world of the hydras. He who meditates on vacuum, will be able to ascend into the air. He from whose body the pride of separate existence is removed, in the operations of his mind has no respect to the body; he is denominated the great *vidéhū*, that is, the bodyless: he who applies *sūngyūmū* to these operations, will destroy the impressions (or the marks) of fate arising from former births. He who meditates, by the rules of *sūngyūmū*, on the five primary elements, and, in a perfect manner, on the subtile elements, will overcome, and be transformed into these elements; he will be capacitated to become as rarified and atomic as he may wish, and to proceed to the greatest distance; in short, he will be enabled to realize in himself the power of deity, to subdue all his passions, to render his body invulnerable, to prevent the possibility of his abstraction being destroyed, so as to subject himself again to the effects of actions. He who, according to the rules of *sūngyūmū*, meditates on mind under the influence of the *sūtwū goonū*, will obtain victory over the three *goonūs*, and will possess universal knowledge.

gēē, who is said to have entered the body of the infant son of *Vikrūmadityū*, and obtained his kingdom.—See page 27, vol. iii.

When the yogēē has gained perfect victory over the goonūs, he is denominated vishoka, that is, free from sorrow; and his body becomes buoyant as his mind: he triumphs over illusion. He who applies sūngyūmū to discriminate between the sūtwū goonū and spirit, exterminates the very root of error [the cause of birth], and obtains liberation.

The local deities will assail such a yogēē, and will endeavour to divert him from the religious abstraction which he has attained, by bringing before him sensual gratifications, or by exciting in his mind thoughts of personal aggrandisement, but he should partake of these gratifications without interest, for if these deities succeed in exciting desire in the mind, he will be thrown back to all the evils of future transmigrations.

The yogēē passes through four stages: in the first, he begins to learn the first forms of yogū, and enters on the work of abstraction and the subjection of the senses. In the next stage, having learnt the forms, he acquires perfect knowledge. In the third, the advance towards perfection is that which has been just described, in which the yogēē overcomes all the primary and subtile elements. In the fourth, he loses all personality, and all consciousness of separate existence; all the operations of intellect become extinct, and spirit alone remains.

When he has reached the third stage, he is still liable to be overcome; and even in the last, which is subdivided into seven stages, he is not wholly safe from the local gods, nor will he be so till he has advanced beyond the fifth of these seven.

There is still another method of perfecting yogū, that is, by applying the rules of sūngyūmū to the divisions of the last kshūmū [four minutes] of time : he who perfects himself in this, will obtain complete knowledge of the subtile elements, atoms, &c. which admit not of the divisions of species, appearance and place. He who attained this is called, by way of eminence, the discriminator. The knowledge which is the fruit of discrimination is called the saviour, for it is this which delivers the yogēē from the bottomless sea of this world, without the fear of return. This knowledge brings before the yogēē all visible objects at once, so that he does not wait for the tedious process of the senses.

When the pride of intellect and of separate existence is absorbed in illusion, and when the impressions of the understanding are no longer reflected on spirit, or are no more received by spirit, the yogēē in this state obtains liberation.—*Here ends the third part of the Patūnjūlū.*

Chapter IV.—All the perfect ascetics (siddhees) attained in the preceding birth perfection in sūmadhee: among these some were perfect at their birth, as the sage Kopilū, all the winged tribes, &c. ; to others the last touch of perfection was given by some sacred prescription prepared by a perfect ascetic; to others by the repetition of incantations ; and to others by religious austerities, as Vishwamitrū, &c. This perfection is not obtained in one birth; but nature, taking advantage of the advance made in the former birth, in the next carries the yogēē to perfection.

Here an objector says, By this system you make nature, and not actions, the cause of every effect, but the shastrūs teach, that from actions proceeds every thing.

To this Pātñjūlee replies, Nature is the source of all, and of actions too, and therefore the effect can never govern the cause ; but meritorious actions may remove the obstructions arising from demerit in the progress of nature. Nature, confined by works of demerit, appears like a piece of water kept in by embankments: works of merit cut the banks, and then, by its own force, the water pursues its progress. Thus nature is not impelled by works, but works confine nature ; or liberate it, so as to allow it an unobstructed progress. For, even in the yogēē, in whom nature, or illusion, is reduced to a shadow, when tempted by the local deities, and again immersed in illusion, nature displays its energy.

In consequence of the various tendencies of the mind, the actions of men are multifarious ; the fixedness of mind and unchanging conduct of the yogēē is to be attributed to his proximity to the deity. Yet the yogēē, when united to a new body, necessarily feels the force of the five senses ; though this is not connected with visible objects, but it leads to God. And thus, as his mind is free from the sources of pain, so is his conduct spiritual. The works of those ascetics who have become such by religious austerities, the repetition of incantations, &c. are white (or produce excellent fruit) ; the works of the hellish, are black (producing evil fruit). The works of those who are neither highly virtuous nor highly vicious, are of a mixed colour. The actions of the yogēē are excellent ; for though he seeks nothing by them, the deity bestows upon him excellent rewards.

The effects of actions are of two kinds, recollection and species. He who at death loses the human form, and for a hundred years is born among irrational animals, or the

forms of brute matter, loses, during these transmigrations, the impressions received in the human state; but when he is again born in this state, all the impressions of humanity are revived. Though during these transmigrations he may have been often born, and in many shapes, and, as a wild beast, may have traversed many distant regions, still, as species and recollection are inseparably united, the impressions of humanity are always revived when he springs to human birth. Here a person asks, In such a person's first or original birth, where were these impressions? To this Pütünjülee replies, These impressions are without beginning: this is proved from the constant and almost inextinguishable desire of happiness interwoven into the very nature of all. Should it from hence be urged, since the desires of men are boundless, how is liberation to be obtained? It is answered, that liberation is obtainable, for though the desires of the heart are innumerable, the cause of these desires is one, that is illusion; and as illusion and its effects (impressions, species and existence), take refuge in the understanding, these desires are likewise found there: it is therefore only necessary that illusion should be destroyed by discrimination, and then liberation will be secured. The desires being endless, how should the mind become fixed? This objection may be offered; but it should be remembered that mind, whether its thoughts be turned inward or outward, is one; the apparent variety is in its exercises, not in itself. The three goonūs pervading every thing, all things are necessarily identified with these goonūs; and hence every thing partakes of the same properties. Should it be still objected, how can three goonūs be one, and how can mind, pervaded by these different goonūs, be one? it may be answered, that this indivisibility arises from the union of these goonūs: all the different vessels made of clay

have but one denomination, and the union of the five primary elements is called simply earth, and not by any name in which the component parts are distinguished. Thus, in consequence of its union to different objects, the mind is affected by different passions : a husband, at the sight of a virtuous wife, is filled with pleasure ; of the seducer of his wife, with wrath ; but at the appearance of his unfaithful wife, he is overwhelmed with sorrow. In a similar manner, when the mind is united to religion, the *sūtwū goonū* becomes visible, and the mind is filled with happiness ; when united to irreligion, the *rūjū goonū* becomes visible, and it is filled with sorrow ; when united to the highest degree of irreligion, the *tūmū goonū* is pre-eminent, and the mind is overwhelmed with sorrow. Thus it is the same mind which is affected in various ways, by the mere circumstance of union to different objects ; and thus spirit merely makes known objects ; it has no intercourse with them except as it is the mirror : it makes them manifest ; the intercourse is that of intellect [which is a part of nature, and not spirit]. But it may be said, if it be the property of spirit to make known visible objects, why are they not at once visible to the mind ? To this it may be answered, that only those objects which fall upon spirit [as upon the mirror] become known ; or in other words, those objects become known which the mind or intellect throws upon the mirror [spirit], but other objects remain unknown. Here the objector says, If it be thus, then spirit in the work of manifestation assumes the forms of visible objects, and becomes an agent in the events of life. To this Pūtñjālee replies, that this connection between spirit as the displayer, and nature as displayed, is separate from all choice ; it is the mere constitution of things, in which the parties are wholly unaffected. The *sūtwū goonū* enjoys an immediate nearness to

spirit, but the other goonūs approach spirit through the sūtwū. The mind, being united to the sūtwū goonū, by its vicinity to spirit assumes the character of spirit, and becomes the agent in all things. Should it be objected, By this system of attributing every thing to intellect, you render spirit unnecessary, it is answered, that visible objects cannot render themselves visible, but must be made so by another; therefore there is a necessity for spirit, that through the medium of intellect it may do the work of manifestation. The mind, when under the influence of yogū, promotes the good of spirit, and when absorbed in sensible objects, injures it; not that the mind can really bring good or evil upon spirit; this is only the sensible appearance of things. Should it be asked, Why the mind does not throw upon spirit the images of joy and sorrow at once, it is answered, that these impressions are opposed to each other, and therefore cannot be manifested at the same time.—An objector here says, According to this system then, spirit is wholly excluded from all active operation in the affairs of the universe, and is a mere spectator: why then may we not maintain, that that which makes known is not spirit, but another power, another understanding? To this Pūtūnjūlee replies, The understanding, or as many understandings as you please, must be parts of nature, and therefore can never fill the office of light, or do the work of manifestation. Should it be still objected, As you have maintained the doctrine of an unoperative spirit, a mere spectator of the universe, I have as clear a right to suppose that an illuminating understanding may be the cause of manifestation: To this I answer, that this proposition can never be maintained, for as there are opposing properties in the three goonūs, the necessary union between that which makes known and the thing manifested would be wanting; in addition to which

also there would be in this system as many agents of knowledge as individuals, instead of one spirit, the light of all. It must, however, be admitted, that although the understanding is not the cause of light, it does possess, in consequence of its nearness to spirit, a degree of radiance superior to every other part of nature.

Spirit is identified with life, is independent, and unconnected. When the understanding approaches spirit, and clothes itself with the properties of spirit, it is then called light; and in this character it directs the affairs of the universe. If, says an opponent, the understanding is the universal agent, what proof is there left of the existence of spirit? Pātñjölü says, Throughout universal nature, whatever exists by the conjunction of various causes, exists not for itself but for another; as therefore the operations of the understanding are regulated by the three goonüs, the understanding must exist, not for itself but for another, and that other is spirit. Still, however, it must not be understood that spirit is united to things in a gross manner, but merely in connection with the sūtwü goonü. Amongst all material objects, the most excellent is the body; those parts which are most excellent in the body are the senses; that which is more excellent than the senses, is mind under the influence of the sūtwü goonü; after this, and separate from this, is spirit, which is identified with life, and in consequence is separate from all material objects.

The object of the Pātñjölü dūrshünü is to lead men to liberation; and this we shall consider in ten sentences, thus: First, when a person has obtained discrimination, all his ideas of separate existence, as, I am chief, I enjoy, &c. are destroyed. The consequence of which is, that

his mind is diverted from outward things, his thoughts are turned inward, and united to spirit : this is the commencement of liberation. Still, however, worldly anxiety, the effect of the impressions of former births, occasionally intrudes. This is to be overcome by perseverance in internal meditation. When the yogēc has accomplished this, the irradiated understanding obtains a most clear manifestation, and visible objects sink into the shade. Then by discriminating wisdom the work of illusion being brought to a close, illusion itself, from its origin in invisible atoms to its utmost progression, is destroyed—to revive no more. One kind of liberation, therefore, is the destruction of illusion, and the consequent separation of spirit from matter ; and the other kind is comprehended in the deliverance of spirit from the operations of the understanding, and in that clear effulgence with which it afterwards shines forth.

SECT. XXII.—*The Nyayū Philosophy.*

Goūtūmū, whose sōōtrūs amount to 462 lines, was the distinguished founder of this school of philosophy. Some account of him will be found in page 5. The first commentator on his sōōtrūs was Gūngéshū-chintamūnee ; whose very excellent work might be comprized in a moderate octavo volume ; and which is consulted at present by all those who study the Nyayū dūrshūnū.* Three learned Hindoos have written comments on Gūngéshū, viz. Shiromūnee, Bhūvanūndū, and Mūt'hoora-nat'hū. It is about 200 years since Shiromūnee wrote his comment ; which, though much smaller than the others, is

* The sound of this word resembles Naiyū.
drishū, to see or know.

* Dūrshūnū, from

considered as the most able. The other commentators lived not many years after him.

The learned men of Bengal are proud of the honour of considering this philosopher, who was born at Nūḍēya, as their countryman: the following legends are current respecting him: When arrived at Mit'hila, to prosecute his studies under Vachūspṭee-mishrū, it is said, that he attained at once the seat next to his teacher, rising over the heads of all the other students. Pūkshū-dhūrū-mishrū, a very celebrated Nyayayikū pūndit, after having overcome in argument all the learned men of Hindoost'-hanū, arrived with a great retinue, elephants, camels, servants, &c. at Nūḍēya. The people collecting around him, he asked them who was the most learned man in those parts; they gave the honour to Shiromūnee, who was, in fact, at that moment performing his ablutions in the Ganges; Pūkshū, on seeing him, pronounced this couplet:

“ How sunk in darkness Gour^d must be,
Whose sage is blind Shiromūnee.”^s

He then sent to the raja, challenging all the learned men at his court to a disputation: but Shiromūnee completely overcame his opponent, and Mishrū retired from the controversy acknowledging the superiority of the blind Shiromūnee.^b

Jūgūdēshū tūrkālūnkarū and Gūdhadhūrū, two learned men of Nūḍēya, have written comments on Shiromūnee, which are extensively read in Bengal. Other com-

^d The name for Bengal. ^s This pūndit had lost the sight of one eye.

^b This latter story is sometimes related in terms different from these.

ments are used in different parts of Hindoost'hanū ; but in Mit'hila the work of Bhūvanūndū is preferred. The Nyayū dūrshūnū is chiefly studied in Bengal and Mit'hila. Almost every town in Bengal contains some Nyayayikū schools, though they are most numerous at Nūdcēya, Trivénēē and Vasvariya. There are in Nūdcēya not less than fifty or sixty schools : that over which Shivū-nat'-hū-vidya-vachūsputee presides, contains not less than one hundred students. Indeed, the Nyayū has obtained so decided a pre-eminence over all the dūrshūnūs now studied in these parts, that it is read by nine students in ten, while the other dūrshūnūs are scarcely read at all. The truth is, that this is the only system of philosophy which in Bengal has remained popular after so many revolutions ; at the festivals, he who can best dispute on the first principles of philosophical research as taught in the Nyayū, receives the highest homage, the most honourable seat, and the richest presents. He who is merely acquainted with the law books, and the poems, is always placed on a lower seat : yet the Nyayayikū is acquainted with only the very first rudiments of what was taught by his learned ancestors.

As this is the only system of philosophy studied at present in Bengal, it may not be uninteresting to mention the different works read in these Nyayayikū schools : The first work put into the hands of the student, and which he commits to memory, is either the Bhasha-pūrichédū, or the Kūnadū-bhashyū. From these works, and the instructions of the master, the student is taught all those logical terms by which nature in all its parts is described. After this he commits to memory the Vyaptee-pūnchūkū, by Shiromūnee, from which he learns to reason from an effect to its cause ; and with this work is read the comment

of Jūgūdēśhū. After this the Siddhantū-lūkshūnū, by Shiromūnee, and its comment by Jūgūdēśhū; which contain answers to the objections made against the proofs of the reality of invisible things derived from inference. The student next reads the Pōōrvū-pūkshū, a work containing objections to the arguments of the Vyaptee-pūnchūkū; and replies to these objections. The next work explained to the student is the Vyūdhee-kūrūnū-dhūrma-vūchinnabhavū, by Shiromūnee, and comments by Jūgūdēśhū, Mūt'hooranat'hū, and others: these works also are confined to the proofs of the existence of the first cause from created objects. The next work read is Vyaptee-grūhopūyū, a work on the means of obtaining the knowledge of proof arising from inference; and after this Pūkshūta, a work on the union of things necessary to produce proofs of a first cause; Pūramūrshū, a similar work; Samanyū-lūkshūnū, on proofs from similarity of species; Vishéshū-vyaptee, on proofs arising from the distinctions of things; Vishéshū-nīrooktee; Ūnoomitee, on proofs from inference; Vadart'hū, on the meaning of terms; Ūvūyūvū, five questions on the evidence arising from the union of cause and effect, with their answers; Nūngvadū, a discourse on negatives; Shūktee-vadū, on sounds; Moktee-vadū, on final liberation; Vyootpūttee-vadū, on the causes of things; Vidhee-vadū, on the meaning of terms; Pramanyū-vadū, on credible evidence; Oopadhee-vadhū, on the meaning of terms. The last work read is the Koosoomanjūlee, by Oodūyūnacharyū.¹—It must not be supposed, that every student reads all these works, or that every teacher is capable of giving instructions on them all: to proceed through the whole series occupies a youth at least twelve years. He who has pursued these studies

¹ The Hindoos consider this work as that which overthrew the heresy of the Bouddhās.

to their close, is spoken of with admiration, thus, "He has read even the Koosoomanjülee." With the above-mentioned works various comments are used, according to the will of the teacher.

An extract from the work of Vishwü-nat'hü-siddhantü will give a still clearer view of the subjects taught in these schools :

The whole material system may be comprized in the terms existence and non-existence. Existence includes five ideas, matter, quality, actions, species, and constituent parts. Non-existence includes four ideas: that which does not yet exist; that which is wanting; that which may be destroyed, and that which never existed.

The wisdom of God comprehends and makes known all things.—Things, qualities, actions, and species are numerous.—Things include, matter, water, light, air, vacuum, time, space, life, and spirit.—Qualities belong only to things, and comprehend form, taste, smell, touch, numbers, measure, separation, union, inequality, greatness, distance, intellect, happiness, error, desire, envy, anxiety, weight, softness, fluidity, habit, works of merit and demerit, and sound.—Action includes, throwing upwards, throwing downwards, drawing towards, opening and going.

There are three causes of things: the material cause, as thread for weaving cloth; the incidental cause, as the stick with which the potter's wheel is turned, and the efficient cause, as the wheel upon which earthen ware is formed. Material causes belong only to the primary elements. Of the primary elements, four are essential to every form of existence, matter, water, light, and air.

To matter, water, light, wind, and mind, belong priority, succession, measure, action, swiftness. To time, vacuum, and the quarters, belong universality and extension. To matter and light belong heaviness, juices, and liquids. To wind belong touch, number, measure, kind, union, separation, priority, succession, and swiftness. To light belong contact, number, measure, kind, union, separation, priority, succession, form, fluidity, and swiftness. To water belong touch, number, measure, kind, union, separation, priority, succession, swiftness, fluidity, heaviness, form, taste, and softness. To matter belong all the preceding thirteen qualities, except softness ; and smell is to be added.

To the animal soul belong wisdom, joy, sorrow, desire, envy, care, number, measure, kind, union, separation, thoughtfulness, and works of merit and demerit.

To time and the quarters belong, number, measure, kind, union, and separation. To vacuum belong the preceding five qualities, and sound. To spirit belong number, measure, kind, union, separation, wisdom, and desire. To the mind belong priority, succession, number, measure, kind, union, separation, and swiftness. To matter belong smell, colour, six kinds of taste, as sour, sweet, bitter, salt, pungent, and astringent, perishableness and imperishableness, but neither great heat nor great cold.

The visible world is divided into three parts ; viz. 1. *bodies*, viviparous, oviparous, and equivocal generation, as in the earth, and by the rays of the sun ; 2. *members*, as the mind, the eyes, the nose, the ears, the tongue, and the skin ; the hand, the foot, the voice, and the organs of ge-

neration and excretion ; 3. *the five objects of sense*, including every material object.

To water belong whiteness, sweetness, coldness, softness, fluidity, perishableness [the gross mass] and imperishableness [atoms]. Its properties are ascertained by the taste. From the dew to the collected waters of the great deep, all is included in this description ; but the birth-place of waters is unknown. To light belong heat, radiant whiteness, malleableness, perishableness, and imperishableness. Light is comprehended by the sight, and is found in fire, gold, &c. Air is neither hot nor cold, its progression is crooked, it is perishable and imperishable, is known by contact, exists in every thing from the animal soul to the furious tempest. Vacuum is necessary to the production of sound ; it is indivisible, but may be said to exist in separate receptacles. Time gives birth to all things, and in it all is comprehended. It divides the past and the future, and is indivisible ; the divisions of time are mere accidents. The quarters are indivisible, unchangeable ; their use is to ascertain objects near or distant ; their division is merely accidental.

Spirit presides over the senses. Every action has its proper agent ; the body does not possess the principle of motion, as is proved from the state of the dead. The opinion of those who affirm, that the members form the active principle, is proved to be fallacious from the cases of the blind, &c. Others affirm, that mind is the source of life and motion : but if this were the case, when this faculty was pursuing some distant object, the body would become inanimate. Yet some cause must exist, for there is no effect without a cause ; and therefore there is some

invisible resident in the body, which directs all its motions. An objector urges, that he regards no proof which is not cognizable by the senses. The Nyayayikū replies, that in many cases, the proof of facts must be derived from inference : a man at a distance sees a chariot move, but the charioteer is concealed : he however immediately concludes that there is a driver, since a chariot was never known to move itself. It is therefore concluded, that in all living bodies there must be an animating principle ; and that that which excites to the pride of separate existence, must be this animating principle. The existence of this principle can be ascertained only by the mind. Spirit acquires knowledge by evidence and from recollection. Evidence is of four kinds, that derived from the senses, from inference, from comparison, and from sound. The five senses apprehend the forms of things, also of scents, tastes, sounds, and contact, and are under the controul of mind. Mind is independent of the senses, and, without their assistance, is capable of joy, of sorrow, desire, envy, and care. Beside the evidence of the senses, men are capable of receiving evidence through the faculty of reason : The Supreme Being knows every thing in consequence of his omniscience ; pious ascetics know the secrets of things by communications from the deity.

That a first cause exists is inferred from the nature of things, and from the impossibility of an effect without a cause ; hence things invisible are proved to exist from those which are visible ; but the objector says, this is not always sure proof, for the same effect is seen to arise out of different causes, therefore it is necessary to shew, that the effects you mention can only arise from a certain defined cause. Such an objector is referred to the universe as a proof of the existence of an infinite power.

Evidence arises also from sound : when a person hears the sound *cow*, all the properties of that animal are formed in the mind ; he understands what is meant, from his knowledge of the term ; that is, from the power of sounds to convey ideas, and from his knowledge of peculiar forms of expression. It is also necessary, where sound is admitted as evidence, that the hearer should understand the design of the speaker ; the propriety of his expressions ; the necessity of order in the arrangement of words ; and possess a capacity to fill up broken sentences.

Ideas are received into the mind separately, never in a congregated state. If in any case there is a retention of ideas, it is in the calculation of numbers.

Our conceptions of things are of four kinds, certain, uncertain, mistaken, and those formed by comparison. Another kind may be added, arising from ridicule.*

Should it be objected, that we are to regard nothing but the evidence of the senses, it is replied, that it is impossible not to acknowledge the evidence of sounds, otherwise it would be wrong to fear another when he threatens. Where the evidence arising from inference is not admitted, the non-appearance of a thing would be equivalent to non-existence, and a writing would be no proof of the existence of the writer. Some add another comparison, to establish the same mode of proof : such a person is very corpulent, but it is certain that he never eats during the day : it is clear then, though no one sees him, that he must eat during the night.

* This seems to be equivalent to the sentiment, that ridicule is the test of truth.

Visible things are capable of form, taste, contact, scent, priority, succession, fluidity, heaviness, coldness, and swiftness. Invisible things include merit, demerit, care, reason, &c. To both visible and invisible things belong number, measure, union, and separation. Some of these qualities exist in only one form of matter, and others in many: union, separation, number, &c. belong to many; but sound and reason only to one.

Form, taste, scent, fluidity, coldness, swiftness, heaviness, and measure, possess the properties of the things from which they are derived, as long as they continue in their natural state. Merit, demerit, care, and properties which belong to invisible objects, arise from circumstances separate from the natural cause.

When the mind casts off for a time its connection with the senses, and retires into a vein in the breast called *Médhya*, sleep succeeds. Intercourse with visible objects is called wakefulness. When the mind enters a certain part of the vein above-mentioned, profound sleep takes place.

Knowledge is of two kinds, certain and false. The latter consists in pronouncing a thing to be different from what it really is; and belongs both to religion and to different forms of matter: one man declares matter and spirit to be one; another, by a fault of vision, mistakes an object through distance. In fact, this false knowledge is to be referred to the difficulty of identifying objects or facts, and ascertaining the reality of their existence. False knowledge is always founded in error. Certain knowledge needs no definition.

Joy and sorrow arise out of religion and irreligion. Inducements, such as future rewards and punishments, must be held out, that the person may resemble the child desirous of the breast for its own nourishment, and become anxious to practise religious duties. To this he must add confidence in his ability to perform religious duties, and the firmest hopes of being richly rewarded at last, avoiding that despair which cuts the sinews of all exertion.

Thought and swiftness form the habit of mind.

Religion carries to future bliss, and irreligion to future misery.

Sounds proceed from instruments, and from the throat ; both are formed in the air. Those formed in the vacuum of the ear, follow each other, falling and rising as waves, so that preceding sounds are not drowned by those which follow. Sounds do not die ; if they did, we should not be capable of recollecting them : all sounds are of similar origin.

Absorption includes everlasting, unmixed, unbounded happiness.

He who exists in all the forms mentioned by philosophers—he is God.

SECT. XXIII.—*Works of this Philosophy still extant.*

Goutūmū-sōōtrū, the original sentences or aphorisms of Goutūmū.—Nyayū-sōōtrū-tēēka, a comment on the sōōtrūs.—A commentary on ditto, by Vūrdhūmanū.—

Shūshūdhūrū, another commentary on the sōōtrūs.—Goutūmū-bhasshyū-tēēka, a comment on an abridgment of Goutūmū.—Sōōtropūskaṛū, an explanation of the sōōtrūs.—Nyayū-sōōtrūvrittee, remarks on the Nyayū-sōōtrūs.

Ūnoomanū-khūndū, a part of the sōōtrūs on proofs of the evidence of things derived from inference. A comment on ditto, by Shiromūnee.—Ūnoomanū-khūndū-vadart'hū, remarks on the Ūnoomanū-khūndū.—Ūnoomanalokū, by Mūhēshwūrū.—Ūnoomanū-pramanyū-vadū, by Bhūvanūndū.—Ūnoomanū-dēēdhitee-vyakhya, by the same author.—Ūnoomitee-khūndūnū.—Ūnoomitee-pūramūrshū-vicharū.—Oopadhee-vadū-rūbhūsyū, a comment on the Ūnoomanū-khūndū, by Gūdadhbūrū.—Another comment, by Mūt'hooranat'hū.—An explanatory treatise on the above, by Bhūvanūndū.—A comment by Khrishnūbhūttū on the comment of Jūgūdēēshū relative to this chapter.—Ūnoomanū-nirasū, on the rejection of inference as a mode of proof.

Prūtūkshū-khūndū, another chapter of the sōōtrūs, on the evidence of the senses.—A comment on ditto by Shiromūnee.—An explanation of the same work.—Prūtūkshū-pūrishishtū, further remarks on the Prūtūkshū-khūndū.—A comment on the Prūtūkshalokū, by Mūt'hooranat'hū.—Prūtūkshū-vadū, on the evidence of the senses.

Shūbdū-khūndū, another chapter of the sōōtrūs, on the evidence of oral testimony.—A comment by Mūt'hooranat'hū.—Shūbdalokū.—Tūrkū-prūkashū-shūbdū-kūndū, a comment.—Shūbdū-mūnee-tipūnēē.

Chintamūnee, on the evidences of the senses, on that

arising from inference, from comparison, and from oral testimony.—A comment on ditto, by Roochee-düttü.

Koosoomanjülee, by Oodüynacharyü, on the divine nature.

Nyayü-lēlavütēē, by Shrēē-Büllübhü.—Lēlavütēē-vivékü, Lēlavütēē-vrittee, and Lēlavütēē-oopayü, on the opinions of the Noiyyayiküs.—A comment on the last work, by Vürdhümanü.—Lēlavütēē, by Shiromünee.—Lēlavütēē-tēēka, a comment on ditto.

Dēēdhitee, the celebrated work of Shiromünee.—A comment on the work of Shiromünee, by Jüyü-Ramü.—Another called vyakha.—Others by Jügüdcēshü, Güdadhürü, and Mühadévü.—A comment by Krishnü-bhüttü on the comment of Güdadhürü.

Süngshüyanoomitee, and Süngshüyanoomitee-vadart'hü, on conjecture.—A comment on the Nyayü-müküründü.—Vyootpüttee, a work by Güdadhürü.—Kütükoddharü.—A comment on Türkü-bhasha, by Gouree-Kantü.—Nyayü-koustoobhü, an explanation of the Nyayü doctrines.—Nyayü-tütwü-chintamünee-prükashü, thoughts on the essence of the Nyayü philosophy.—A comment on the Siddhantü-tütwü, by Gokoolü-nat'hü-oopadhyayü.—Prütyasüttee-vicharü, on the evidence arising from comparison.—Nüvyü-mütü-vadart'hü, on new opinions.—Badhü-büddhee, on certain knowledge.—Vishüyüta-vicharü, on evidence arising from visible objects.—Pükshüta-vadart'hu, syllogisms on cause and effect.—Türkü-bhasha-sarü-münjürēē, a compilation.—Müngülü-vadart'hü, a work on the invocations prefixed to Hindoo writings.—Samügrēē-vadart'hü, on the means of obtain-

ing philosophical knowledge.—A comment on the Nūṅ-
vadū, on negatives, by Jūgūdēeshūtūrkalūnkarū.—
Mooktavūlē-dēēpika, a comment on the Mooktavūlē.
—Another work bearing this title by Pūkshūdhūrū-
mishrū.—Ūlūnkarū-pūriskarū, a work on the meaning of
terms.—Pūdart'hū-tūtwavūlokū, a similar work.—Voish-
éshikū-sōōtropūskarū, the meaning of the Voishéshikū
sōōtrūs.—Nyayū-siddhantū-mūnjūrēē, a nosegay of proofs
respecting the Nyayū.—Tūrķū-bhashū-prūkashū, a simi-
lar work.—Alokū, (light) a name like that of the Star or
the Sun news-papers.—Shūktee-vicharū, on the meaning
of sounds.—Drivyūkirūnavūlēē, on the nature of sub-
stances.—Nyayū-pramanyū-mūnjūrēē-tēēka, on proofs
from evidence, by Narayūnū.—Pūđū-vyakhya-rūtnakūrū,
on the meaning of words.—Vishishtū-voishishtyū-bodhū,
a similar work.—Samanyū-lūkshūna-vadart'hū, ditto.—
Pramanyūvadū, on the four proofs of things.—Koosoo-
manjūlee-mūkūrūndū, on the divine nature.—A comment
on ditto.—Vivrittee-koosoomanjūlee-karika-vyokhya, a
similar work.—Vyapteevadhū-rūhūsyū, on the causes of
things.—Karūķū-chūkrū, on the six parts of speech.—
Nyayū-siddhantū-mūnjūrēē-shūbdū-pūrichédū, an abridg-
ment of the terms used in the Nyayū.—Tatpūryū-sūndūr-
bhū-nyarū, on the meaning of words.—Vūrdhūmanū
kirūnavūlēē-prūkashū, on different philosophical opinions.
—Nyayū-sūnksépū, a short abridgment of the Nyayū
philosophy.—Oopūkrūmū-vadū, on the grounds of dis-
pute.—Pūrūtūtwū-prūkashika, on the essence of the
Nyayū.—Pūdart'hū-chūndrika, on the meaning of terms.
—Nyayū-pūdart'hū-dēēpika, an abridgment.—Nyayū-
mookta-vūlee, a similar work.—Mookta-vūlee-prūkashū,
ditto.—Pūdart'hū-dēēpika, ditto.—Siddhantūmūnjūrēē-
tēēka, a comment on the Siddhantū-mūnjūrēē.—Nyayū-

sarū, an abridgment.—Tatpūryū-dēepika, a comment on ditto.—Goonū-kirūna-vūlē, on the 24 goonūs.—Nyayū-sūngrūhū, by Rūghoo-nat'hū.—Nyayū-tūtwalokū, an abridgment.—Tūtwū-vivékū-mōōlū, ditto.—A comment on ditto.—Nūkshūtrū-vada-vūlē, on astronomical terms.—Nyayū-varttikū-tēka, a short comment.—Sūnnēkūrshū-vadū, on the union of visible objects with the senses.—Nyayū-mookta-vūlē-tēka, by Mūha-dévū.—Gnanū-vadū, on the knowledge of realities.—Uvūyūvū-rūhūsyū, on conducting disputes syllogistically.—Nyayū-pūnchūpūdika-sūtēekū, a similar work with a commentary.—Siddhantū-rūhūsyū.—Prūt'hūma-vyootpūttee-vicharū, on the nature of sounds.—The second part of ditto.—Nyayū-varttikū-tatpūryū-tēka, by Vachūspūtee-mishrū.—Loukikū-nyayū-rūtnakūrū, by Rūghoo-nat'hū.—Sūng-skarū-vicharū, the arrangement of sounds.—Sūtyūpūdar-t'hū, the arrangement of things.—Prūshūstū-padū-bhashyū, a comment on the Prūshūstū-vadū.—Nyayū-vadhart'hū, on the doctrines of the Nyayū.—Kūnadū-bhasharūtnū, a work on terms, by Kūnadū.—Bhasha-pūrichédū, by Vishwū-Nat'hū-Pūnchanūnū, on the names of things.—Nyayū-mōōlū-pūribhasha, a comment on the Nyayū-mōōlū, by Sēērū-dévū.

SECT. XXIV.—*Translation of the sōōtrūs of Goutūmū in an abridged form, as explained by Vishwū-Nat'hū-Siddhantū.*

There are sixteen parts [pūdart'hūs] connected with the discussion of a proposition, viz. 1. prūmanū, 2. prū-méyū, 3. sūngshūyū, 4. prūyojūnū, 5. drishtantū, 6. sid-dhantū, 7. ūvūyūvū, 8. tūrkkū, 9. nirnūyū, 10. vadū, 11. jūlpū, 12. vitūnda, 13. hétwa-bhasū, 14. cbūlū, 15. jatee, and 16. nigrūhū-st'hanū. He who obtains the

true knowledge of these things will secure liberation [that is, he will be able by them to establish from inference the undoubted existence of God].

Vishwū-Nat'hū first explains the reason why Goutūmū, in his sōōtrūs, places the proofs [prūmānū] of things before he describes the object [prūméyū] respecting which proof is sought, by urging, that every thing is in a state of uncertainty until its existence is proved; but that after its existence is clearly ascertained, the desire to be acquainted with it, is formed in the mind. Still it is necessary that the proofs of the existence of an object should admit of no contradiction, but be clear and perfect. In order to establish these proofs, all doubts [sūngshūyū] should be cleared up, and the necessity [prūyojūnū] of the existence of the object be made manifest, especially by proofs from comparison [drishtantū]. The argument will then amount to certainty [siddhantū]. Still, two opponents discuss the matter in dispute through five points [ūvūyūvū] of argument [tūrkkū], and from this arises decision [nirnūyū]. The dispute [vadū] is again resumed [julpū], and continued by the opponent, who still urges vain objections [vitūnda] against the offered reasons [hétwa-bhasū], and uses various deceptions [chū-lū], alledging, that the cause in hand belongs not to the thing [jatee] to which it is assigned. The whole ends in putting to silence [nigrūhū-st'hanū] the opponent.

After the acquisition of the knowledge above-mentioned [of the existence of God, by inference, through these pūdart'hūs], the person under its influence constantly meditates on spirit, and thus destroys all false ideas, though he still continues subject to the fruits of birth,

and obtains liberation only by degrees. In the progress of obtaining liberation, first, false ideas from which desire arise, and passion also, being destroyed, merit and demerit, springing from passion, are also destroyed, and with them the cause of birth, as well as the body and all its sorrows : then follows liberation.

There are four kinds of evidence [*prūmanū*] : that of the senses, that arising from inference, from comparison, and from testimony. The evidence denominated *prūtūk-shū*, or that derived from the senses, or from the perception of an object known before, does not admit of mistake or uncertainty. The evidence termed *ūnoomanū* [inference] is of three kinds, viz. *Poorvūvūt*, or the inference of the effect from the cause ; 2. *Shéshūvūt*, or the inference of the cause from the effect ; and 3. *Samanyoto-drishtūng*. The first kind is thus illustrated : from the sight of a dark cloud, an inference is drawn that there will be rain. The second is illustrated by inferring from the swell of a river, that rain has descended. The other kind of inference, which has no immediate connection with cause and effect, happens when a person sees something, and, having ascertained it to be composed of earth, denominates it a thing (*drivyū*). The capacity possessed by things of receiving a denomination, forms another ground of inference, as does the essential difference subsisting between things, as, such an animal cannot be a sheep, it therefore must be a deer, for it has large horns. The evidence denominated *oopūmanū*, arises from comparison or similarity. The words (testimony) of a faithful person are termed *shūbdū*, of which there are two kinds, one capable of present proof, and the other that which awaits completion from the events of a future state.

2. How many things [*prūméyū*] are there respecting which evidence is sought? The answer is, spirit, body, the senses, the objects of the senses, intellect, *mūnū* or mind, excitation, error, transmigration, the consequences of works, sorrow, and liberation. Spirit is that which is distinguished by desire, envy, anxiety, joy, sorrow, and knowledge. The body is that in which are found, pursuit, the senses, joy, and sorrow.¹ The separate capacity of smell, taste, sight, touch, and hearing, belong to the senses. The senses are derived from, and employed upon, the five primary elements, viz. earth, water, fire, air, and vacuum, the qualities of which are scent, taste, form, touch, and sound. Intellect is the same as knowledge. The faculty that receives ideas separately, is called *mūnū*. The excitation which a person feels when about to speak, or to act, or to form ideas, is called *prūvrittee*. Desire, envy, fascination, &c. which also excite to action, are called faults. A perpetual succession of birth and death till the person obtains liberation, is called *prétyūbhavū*, or transmigration. He who is properly sensible of the evils of this perpetual subjection to birth and death will seek liberation. Some affirm, that death is to be identified with the completion of those enjoyments or sufferings which result from accountability for the actions performed in preceding births ; others call the dissolution of the union between the animal soul and the body, death ; and others contend, that death is merely the dissolution of the body. Birth is that which forms the tie between the animal soul and the body. The fruits of actions are, those present acts of religion and irreligion which arise out of desire

¹ The commentators observe here, that joy and sorrow do not properly belong to body, for they are not found in a dead body ; but that Goutūmā's meaning must have been, that joy and sorrow belong to spirit as clothed with a body.

and error. Some say, that the very body, the senses, and the faculties also, are the fruits of actions. Sorrow is identified with pain. Pleasure arises out of pain; and hence pleasure itself is in fact pain. The liberation of the animal soul consists in its entire emancipation from sorrow, and from birth.

3. Doubt which arises respecting the real identity of an object, is denominated *sūngshūyŭ*, as when a person, seeing a cloud, is uncertain whether it is composed of dust or of smoke. This may arise from there being in the object before us both common and extraordinary properties, or from difference in testimony respecting it, or from doubts whether the judgment we form of the thing be correct or not. This *sūngshūyŭ* is removed, when, of two contradictory ideas, one is preferred.

4. That object which desire of enjoyment has made necessary, is denominated *prūdhanŭ-prūyojŭnŭ*. That which is secondary, or an assisting cause in obtaining a good, is denominated *ūprūdhanŭ-prūyojŭnŭ*.

5. An example or simile which at once proves a fact and satisfies an objector, is called *drishtantŭ*.

6. An undoubted decision respecting the meaning of the shastrŭ, is called *siddhantŭ*, as is likewise the decision where two opponents come to an agreement, as well as when a certain interpretation meets with universal consent. This latter is the case when none of the shastrŭs give a different meaning, but all agree in the meaning assigned, and also when a person is able to bring the evidence of others in favour of his own opinion. When the establishment of one truth equally establishes,

without contradiction, a second, it is called *ūdḥikūrūnū-siddhantū*. When a person describes a fact in figurative language, but when the meaning is admitted by all to be incontrovertible, this is termed *ūbhyoopūgūmū-siddhantū*.

7. *Uāyūvū* includes *prūṭigna*, *hétoo*, *oodahūrūnū*, *oopūnūyū*, and *nigūmūnū*. A simple proposition is denominated *prūṭignū*; that which is offered to establish a proposition receives the name of *hétoo*; the proofs by which this *hétoo* is made good, are called *oodahūrūnū*; that which strengthens these proofs is *oopūnūyū*: the summing up of these proofs, shewing the establishment of the proposition, is termed *nigūmūnū*.

8. Categorical reasoning is termed *tūrkkū*, and is thus conducted: If there be no cause, there can be no effect. Further to illustrate the meaning of this term, the author lays down four similar undeniable propositions.

9. When in an argument a person overcomes his opponent, and establishes his own proposition, this is termed *nirnūyū*.

10. The simple discussion of a subject through a series of propositions is called *radū*. In this case a moderator is not necessary; but when the parties enter into close discussion, and examine each other's arguments, a moderator is requisite: a moderator should possess a clear understanding, he should be experienced in argument, capable of patient and sober attention, ready in reply, fearless of conclusions, of solid judgment, acceptable to all, impartial, and religious. Further, seeing that God has placed in our nature a disposition to err, and that at times a sudden incapacity for judgment seizes a person,

therefore in the discussions of learned men several moderators should always be appointed.

11. When a disputant takes up the argument of his opponent and attempts a reply in a solid discussion, it is called *jūlpū*. He first objects to the proposition as incorrect, and then to the proofs as insufficient. He moreover supplies a new proposition, and shews, that it accords with certain opinions; and must be true. He adds a number of heterogeneous untenable observations, which he endeavours to defend, till he repeats merely what he had before said, and contradicts himself. At length, he enquires why every thing he urges is objected to, and asks, whether his opponent will really enter into the argument. This, however, is merely a pretext to conceal his defeat, and his incapacity of making further reply. The moderator now reproves him.

12. A person's thus continuing to object to the argument of another, through a mere desire of victory, is termed *vitūnda vadū*.

13. In *hétwa-bhasū* there are five divisions, viz. *sūvyūb*, *hicharū*, *virooddhū*, *sūtpṛūtipūkshū*, *ūsiddhee*, and *vadhū*. The assignment of a plausible though false reason to establish a proposition, is called *hétwa-bhasū*. Agreement as well as disagreement in locality between the cause and the effect, is termed *sūvyūbhicharū*, of which this is one of three instances, When a person contends that smoke must exist in a certain place, because that place contains fire, his proposition is open to objection, for from a red hot bar of iron smoke does not proceed. When a person contends for an unnatural proposition, it is called *virooddhū*, as when he says, I saw an object,

and ascertained that it was a man, because it had four legs. When two reasons, which appear equally strong, but one of which is false, are connected with a proposition, this is termed *sūtrūtipūksū*. This applies to the attempts to prove that there is no God, in which the mere arguments may appear to be equally strong on both sides. When the proof of a proposition is not in itself decisive, but needs to be established by proof, it is called *ūsiddhee*, in which also there are three divisions. When the proofs offered in favour of a proposition, instead of establishing its truth, tend to overturn it, this is called *vadhū*.

14. Of *chūlū* there are three kinds, viz. *vak-chūlū*, *samanyū-chūlū*, and *oopūcharū-chūlū*. The first exists when a sentence is capable of a double meaning, or of conveying an erroneous idea, as, a person affirms that kine have horns, when it may be objected that a calf has no horns. The second, when a person speaks in too general a manner, as, when he says such an object can be accomplished by man; to which it may be objected, that it cannot be done by a lame man. The third is realized when a person, calling one thing by the name of another, says, "The market is very noisy," intending to say, that the people assembled in the market are very noisy.

15. When a person is unable to support an argument, but, on the contrary, lays himself open to refutation, it is called *jatee*.

16. When an opponent is so completely overcome in argument as to be reproached by his judges, it is called *nigrūhū-st'hanū*.

[Here the explanation of the sixteen pūdart'hūs is closed, and the author, beginning with sūngshūyū, the third pūdart'hū, replies to objections.]

An opponent denies that doubts can arise either from similar or dissimilar properties, for, if a person sees a horse at a distance, but knows not whether it be a horse or an ass, still he pronounces it like a horse, or, vice versa. To this Goutūmū replies, that in speaking of doubt, he meant to confine it to a case in which similar properties, imperceptibility of difference, and want of decision of mind, were united. This opponent now adds, that neither in these circumstances can doubt arise, and asks, where this uncertainty and want of conception are found, in the object seen? or in the mind? It must be in the mind; and if these things exist in the mind, then every thing will be in a state of uncertainty. Goutūmū again explains, and says, that where similar properties exist, for want of decisive marks of difference, doubt will exist. It is true, the mind is subject to the evidence of the senses, but for want of a more perfect and decisive discovery, it may remain in doubt.

Another now objects, that he admits not the evidence asserted to arise from prūṭūkshū, ūnoomanū, oopūmanū, and shūbdū. The senses were created to give the knowledge of objects: therefore objects must have existed before the senses, and independently of them, for there would have been no reason in creating the medium of knowledge, had there not been something upon which this medium should be exercised. You before affirmed, he adds, that when the senses become exercised on an object, that object becomes known (prūṭūkshū), but as all

objects necessarily existed before the senses, the senses could not be necessary to their existence. Prūmanū (proof) must be common to past, present, and future time ; but, according to your acknowledgement, there was a time when it did not exist. If you say, that objects and the evidence of their existence exist at once, this also is mistake, for we obtain all our knowledge gradually ; as, first, the names of things are given ; then this name is sounded ; the sound is to be heard ; its meaning is to be understood, and after this the knowledge of the thing is obtained. To all this Goutūmū replies, If you maintain that nothing is capable of proof, I would ask whence you will obtain proof of your own proposition, that nothing can be proved ? therefore you stand condemned by your own argument. The opponent now observes, that this was not his meaning ; but that he meant to affirm, that there was no such thing as substance ; that every thing was vacuum ; and that therefore objects, and the evidence of their existence, must both be mistake, and can only be admitted in an accommodated sense. Goutūmū shews, that this proposition is untenable, and illustrates his argument by the example of a drum, which must have had an existence before the sound which proceeds from it reaches the ear : here the proof is sound, and the object of proof the drum ; but in the instance of the sun displaying objects, we have first the proof, or the manifest, the sun, and next the things manifested, visible objects ; another proof arises from fire and smoke, both which exist at the same moment. Wherefore, from hence it is manifest, that wherever the proof of things can be united to that which is to be proved, such proof will be established. The proof derived from the senses only is next objected to, and the understanding, it is contended, is the only proper witness. Goutūmū admits, that the understanding is

the most proper witness; but still contends, that the senses, as supplying proof of things, must be admitted also as witnesses. The objector now urges, that by the acknowledgment, that the understanding is necessary to confirm the testimony of the senses, the imperfection of the evidence of the senses is acknowledged, their testimony not being self-sufficient. Should it be maintained, he continues, that the senses alone are competent to supply sufficient evidence of things, might I not affirm, that there is no need to search for evidence, things having their own evidence in themselves? Goutūmū says, the evidence which relates to objects is of two kinds, that which needs support, and that which is in itself decisive: a lamp depends upon the sight of others for manifestation, but the eyes are possessed of an inherent energy, so that other assistance is unnecessary.

Respecting the evidence of the senses, it is farther objected, that as the senses depend upon union to spirit for the power they possess, their being called evidence is not to be admitted. Goutūmū admits, that the union of spirit is necessary, but that this does not affect the argument, since spirit is necessary to every action, as well as space and time; but spirit merely assists in forming general ideas; the senses individuate objects. A man in a state of profound sleep is awaked by the sound of thunder; in this instance the ear alone is the means of evidence, for the senses and spirit had no intercourse at the time; so also when a person in deep thought is suddenly surprized by the touch of fire, the first impression is on the sense of feeling, and afterwards spirit is awakened to a sense of danger. It is still objected, that these illustrations are false, for very often, when a person's thoughts are intensely fixed on an object, the senses do not assist him in dis-

covering a fraud which may be practised upon him : to this Goutūmū replies, that this is a mere accidental fault, arising from intense abstraction or occupation of mind. Again, the objector pleads, that what Goutūmū calls the evidence of the senses is merely inference, for that every object is seen only imperfectly, and therefore a great part of what is known about it must be from inference. Goutūmū says, the constituent parts of any thing, though not seen distinctly, form a united whole, for every part is essential to the whole.

The author next discusses the proofs of things arising from inference. An opponent thus objects to inference from effects : a person seeing the swell of a river, infers, that there has been rain ; but it may have happened that this swell has been caused by the breaking down of an embankment. Goutūmū replies, that the increase of a river through an obstruction being removed is but small ; but that the swell of a river from the rains is prodigious.

The objector next calls upon Goutūmū to establish the proposition, that the proofs of things apply to time as past, present, and to come, and maintains, that present time is a non-entity : we can never say, Time is ; while we are uttering the words, it is gone. Goutūmū contends, that if present time be not admitted, neither the past nor the future can be maintained, for they belong to each other ; and the very idea of any thing being present or visible necessarily belongs to present time.

Respecting the proof from comparison, the objector enquires whether this comparison be partial or whether it extend to the whole form of the thing by which the comparison is made ? If it should be said, that comparison em-

braces the whole of the object, then you will be compelled to compare a cow with a cow, things of the same form and species one with another. If it be said, that the comparison must nearly meet in all parts, then you must compare a cow with a buffalo, which will be no legitimate comparison. If it be said, the comparison may resemble in some small measure the object alluded to, it will be the comparison of a grain of mustard-seed with Sooméroo. To all this Goutümū thus replies, the comparison for which I contend is that which is ever perfect, as that between the moon and the human face. The objector, taking up the argument of the Voishéshikū-school, now contends, that what Goutümū calls proof from comparison is the same thing as proof from inference. Goutümū, on the other hand, maintains, that there is a real distinction between inference and comparison; that when proof is to be derived from inference, it is necessary that there should be entire union between the cause and the effect; but this is not necessary to establish a proof from comparison. Still, however, he acknowledges that there is some agreement between comparison and inference.

The objector denies, that sound can be considered as forming a distinct medium of proof, and pleads, that it is the same as inference; that sound is the cause, and that the meaning is inseparably united to it, and inferred from it. Goutümū denies the existence of this inseparable union between sound and its meaning, for a barley-corn is called by us jüvū, but by the mléchchūs hūnkoo; the proof from sound therefore cannot belong to inference. When a person is commanded to bring any thing to another he does not understand the words by inference, but attends to their literal meaning; and it is in this form that the evidence of sound is admitted in all the commerce

of life, and respecting invisible objects : in the latter case, the shastrū is that which gives efficacy to sound. The objector here says, Your shastrū is false, for the benefits it promises are not realized ; and the methods it takes to oblige men to the practice of ceremonies prove that it is false. Goutūmū reminds the objector, that the shastrū holds forth invisible blessings, and therefore if these are not visible, the shastrū is not to be blamed : but there are also visible benefits attending obedience to the shastrū ; the pious man is every where honoured ; he is never despised ; and the reason why benefits resulting from religion are not more visible is because men are not more perfect.

The objector next enquires, why the proofs of things should be confined to four, the senses, inference, comparison, and sound, since, beside these, there are three other modes of proof, viz. tradition, the necessity of things, and non-entity. Goutūmū, in reply, contends, that the two first of these belong to sound, and that non-entity belongs to inference. We are not to suppose, adds Goutūmū, that the shastrū is uncreated, for all the words of which it is composed are of human composition ; to be at all understood they are dependent upon the faculty of hearing ; and they are subject to decay ; the source of sound is the power of utterance placed in the throat ; but if the védū were uncreated, there would be no need of the organs of speech. [Here Goutūmū, to a considerable length, pursues the argument relative to sound, and pronounces it to be of human invention, and not as his opponent supposes uncreated].

The objector still urges, that there has been a continual repetition of alphabetic sounds without any beginning, for

men repeat the letters as those which have ever had an existence. Goutūmū says, if sounds were uncreated, we should not depend on the constant reiteration of these sounds. Besides, whatever is uncreated has only one form, but sounds possess an endless variety; they are the symbols of things: the power of sound lies in expressing kind, qualities, actions, and whatever is desired.

Some persons maintain, that the senses are the same as spirit, according to the expressions, "*I am blind;*" "*I am deaf.*" But, says Goutūmū, this would be giving to each individual five spirits, according to the number of the senses; one would be the seer, another the hearer, &c. There must be therefore one spirit, and that separate from the senses. The objector here asks, If there be one spirit, why are not all the powers of the senses put in motion at once by this spirit? Goutūmū says, Each sense has its separate office, but spirit is served by them all: when one sense (the sight) is destroyed, how does the person remember objects formerly seen, if the sense itself be spirit, and that exists no longer?

Other unbelievers contend, that body is the same as spirit, for that men say, "*I am white;*" "*I am corpulent,*" &c. Goutūmū says, If the body be spirit, then when you burn or bury the body, you become guilty of the crime of murder; but upon our principles, that spirit is indestructible, he who burns a dead body is not a murderer, for the man whose body is consumed still lives: the destruction of the body is not the destruction of spirit, but of the dwelling-place of spirit. The objector now turns on Goutūmū, and says, According to this reasoning, the term death has no meaning, for it is not the body which *dies*, because the body is inanimate matter; and it

is not the spirit, for spirit is indestructible. Goutūmū admits, that the word death in this case is used in a qualified sense, and that it is called the death of spirit merely as it is the dissolution of the tenacious union between the soul and the animal spirit.

Others contend, that the faculty of reason, or mind, is the same with spirit, agreeably to the expression, “ *I do not remember,*” &c. Goutūmū says, This is incorrect, for these words themselves prove a spirit distinct from the faculty of reason; the person means to say, “ *I am endeavouring to remember, that which in my mind I had lost.*” Further, if mind were the same as spirit, it would happen, that when the mind wandered, the body would be without a soul.

Goutūmū next maintains, that spirit is uncreated, because it is distinct from body. But to this it is objected, that when the body dies nothing is left; nothing to prove that any part of the man remains. Goutūmū says, the spirit passes into another state, and must therefore be a separate being; and this may be inferred from a child's being subject to fears and other sensations which it could never have acquired but from the impressions received in preceding forms of existence. To this the opponent replies, that these sensations afford no proof of the existence of a spirit distinct from the body, and passing into a succession of bodies, but that they arise from the mere constitution of nature: it would be as correct to say, that the expansion and contraction of the flower of the lotus proves that it has a soul, and that it learnt these marks of joy and fear (contraction and expansion) in some former birth. Goutūmū maintains in reply, that these actions of

the lotus are subject to the seasons, but not the actions of a child.

The opinion of another class of disputants is now brought forward, that in the constitution of nature there is no such thing as the trunk and the branches, but that every thing is to be resolved into constituent parts. Goutūmū confutes this by three observations, that when the branches are severed from the trunk, the tree does not die; that if a multitude of constituent parts be destroyed, they do not retain their specific qualities, but all assume one quality different from these parts; and lastly, that the idea of death upon this system could not be maintained, for that the constituent parts remain after the consummation of death.

Goutūmū next enquires into the number of elements of which the body is compounded, adding, that the principal element is matter, since the predominant qualities of matter are also predominant in the body, viz. smell and hardness. Some alledge, that bodies are entirely composed of earth, water, and light, for that smell, coldness, and heat are found in all bodies. Others add, that air must be added, for that we see in bodies the power of respiration, &c. And others plead for a fifth property in bodies, space, adding that this property is plainly discoverable. The particulars of these different opinions are to be found in the comment (Bhashyū). The commentator next mentions an idea maintained by the sougūtūs, that there are only four primary elements, and that space has no existence, for that all space is filled with air. Goutūmū affirms, that bodies are in their origin mere earth, and that the other elements are afterwards joined to bodies for the purposes of existence.

Goutūmū next enters on an examination into the power of the senses, and contends that the seat of vision is the pupil of the eye, and not the iris. An opponent objects to this, that the pupil is too small a body to embrace large objects, and that therefore the whole eye must be engaged in the work of vision. Goutūmū replies, that the seat of vision must be confined to that part of the eye which is made up of light (tézū); and that as the blaze of a lamp is capable of the greatest compression as well as expansion, so the tézū of the eye is possessed of the same quality. When the power of vision falls upon a transparent body, it sees through it, but when it falls upon an opaque body, it rests on the surface. The objector enquires into the proof, that the light [tému] of the eye is confined to the pupil of this member; and Goutūmū, in reply, quotes the case of animals possessed of night-vision, urging, that in them the pupil of the eye is seen to be full of tézū. The objector now urges, that man has only one sense and not five, and that this one is the skin, for that skin comprizes all the five senses. Goutūmū says, if this were the case, then all the impressions of the senses would be one and the same, and we must call seeing, hearing, &c. by one name, contact: but we know, from the voice of all antiquity and of all the shastrūs, that there are five senses; and that the understanding, in its operations, uses all the five senses for the different purposes of life. If we confound the use and certainty of the senses, the power of ascertaining truth will be lost, and men can never obtain final liberation.

Goutūmū next teaches, that earth possesses four of the five properties of the senses, scent, taste, form, and contact; that water possesses taste, form, and contact; that

light possesses only form and contact ; that air possesses only the power of sound and contact ; and that to space belongs only the property of sound. He maintains, that the five senses are derived from the five primary elements ; that each sense embraces the property of the element from which it is derived : for instance, the ear^m is derived from vacuum, and hence possesses the power of sound : the nose is derived from earth, and in consequence possesses the power of smell, and so of the rest. But if different properties belonged to one sense, that sense would possess the power of different senses, which is not the case. The objector here observes, that not only scent is found in earth, but a liquid property likewise. Goutūmū admits, that the creator, whether God or nature, has, in all the parts of his work, united different elements, though every element preserves its own properties.

The sankyūs affirm, that the principle of knowledge is one and eternal, and illustrate this idea by the sentence, “ What I formerly saw, that I now touch.” Goutūmū confutes this proposition thus : If you maintain that the principle of knowledge is eternal, you must admit that it is also unchangeable ; but a man often says, “ that which I once knew, I have now forgotten.” Here the greatest change has taken place betwixt the person knowing and the thing known. You, addressing the sankyūs, also maintain, that the understanding takes the form of its own conceptions in whatever becomes the object of knowledge ; but if so, then knowledge can never be one and eternal, for the understanding must change with every object with which it becomes identified. And if the un-

^m The power of hearing is implied.

derstanding be ever the same, then its operations must partake of the same property, and the expression, "I know not," can find no place among men. From hence will appear the falsehood of the doctrine of the sankyû philosophers that the understanding, when emancipated from the influence of visible objects, is spirit or God.

Goutûmû next inquires into the nature of the understanding : is it, agreeably to the Bouddhûs, to be identified with the senses, or, according to a sect of more daring unbelievers, with visible objects themselves ? To these persons he says, Both your systems must be wrong, for, after any one of the senses has been destroyed, and the object too upon which that sense was employed, the man still retains the power of remembering both. If the understanding were the same as the senses, the understanding and the senses would always be united, but we often find one of the senses employed on an object, when the understanding is busy elsewhere. And further, every person is susceptible of desire and abhorrence, but these feelings must be appended to knowledge, for they cannot be parts of visible objects, nor of the senses. From hence then it is evident, that the understanding is something separate from the senses and from visible objects. The charvvakûs, who identify the body with spirit, plead, that as desire and abhorrence have their seat in the body, if knowledge be in union with them, its seat also must be the body : and add, it is plain, that desire must belong to the body, as we see the body, under the influence of desire, full of activity. Goutûmû maintains, that these three, desire, abhorrence and knowledge, must belong to the living principle ; and if a living principle be admitted, inert matter must also be acknowledged, for the body in a state of death is inert, and we are sure it is not then the

subject of desire. &c. The exertions made by the body under the influence of desire are to attributed to the animating and indwelling spirit. Nor can desire, abhorrence and knowledge, be said to dwell in the reasoning faculty (mūnū), for mūnū can do nothing without the animating principle, and it is liable to forgetfulness and changeability. If therefore these three are neither in the senses, in the body, nor in the thinking faculty, where are we to seek for them? They do exist, and they must therefore be sought for in something not yet mentioned, and that must be a living principle, and what we call spirit. Remembrance also must be considered as a quality of spirit, for it partakes of the nature of knowledge, as is seen when it brings to remembrance that which was before known. An objector here asks, how remembrance can be a part of knowledge, seeing knowledge is said to be subject to decay; for how can knowledge give rise to that which it has lost? Goutūmū says in answer, that knowledge produces impressions, and that when these impressions meet with some assistant, remembrance is produced. These assistants are a fixed mind, established truths, that which has been committed to memory, the nature of cause and effect, similarity of form, union arising from dependance, joy and sorrow, religion and irreligion, &c.

Goutūmū next describes the succession of ideas, viz. that one idea remains in the mind only till the next is formed. To this an objector says, if ideas be lost in such a rapid manner, how should impressions be wrought by that which is so transient? Goutūmū says, that the understanding is united to the animating principle as the lightning to the clouds, and not to inert matter; and that therefore ideas being united to a living principle must be

fixed. Another opponent maintains, that as each person possesses five senses, which are the media of knowledge, whenever all the senses are employed at once, a rational agent must be required for each. The sage now answers, that this idea is untenable; for the fact is, that several ideas never enter the understanding at once, but by succession, notwithstanding the senses may all appear to be occupied at the same moment; for the understanding is one. To this the objector says, it is very evident, that a person eating a hard substance has all the senses exercised at once, and has separate ideas connected with the senses at the same moment, as, ideas connected with contact, taste, smell, sound, and form. The sage meets this by saying, that however plausible this may appear, yet the plausibility arises from the rapidity of thought, and that therefore, though every idea arises and dies in succession, yet it appears as though many ideas were formed at once. This is illustrated by the rapid motion of a shaft, which, in a state of extreme velocity, appears to the observer as a regular circle.

The sage next combats the ideas of the sect of the arhūtū, that the body springs from nature, and has no creator; that mind is a natural faculty of the body; and that the sorrows and joys of the body are to be ascribed to this faculty of body, viz. mind or reason. Goutūmī asks, what nature is, whether it be something identified with things themselves, or whether it be separate from them? If it be said, that it is to be identified with things themselves, then you make the cause and the effect the same; or if you mean that nature is something separate from things, then what have you obtained by your objection? for this which you call nature must be competent

to the work of creation, &c., and this is what we call God.

Goutūmū now explains that which is called *doshū*, or evil, and mentions three evils as comprehending all the rest, viz *excessive attachment* [*ragū*], which gives rise to evil desire, to unwillingness to allow the merit of another, to desire of another's wealth, to thirst after wealth, to unwillingness to expend wealth, to unjust desire after another's wealth, to deceit, and to hypocrisy, or religious pride. The next error is *enmity*, from which arise anger, envy, injuriousness, implacableness, and revenge. The third is *infatuation* [*mohū*], which includes error, doubt, incorrect reasoning, false pride, mistake, fear, and sorrow (as for the loss of some beloved object). Some persons believe, says Goutūmū, that the knowledge of God will at once destroy all these errors; but this is incorrect: by this knowledge the three parent evils will be destroyed, and then, as a consequence, their attendant errors cannot remain; so that, as the commentator says, Divine knowledge is the destroyer, either immediately or mediately, of all error.

After this, Goutūmū proves the existence of spirit in man from the doctrine of transmigration, observing, that if there be the re-appearance of the man, he must have had a previous existence; and that indeed men are born to die, and die to be born.

The *shōōnyū-vadēś* affirm, that from non-entity all things arose; for that every thing sprung to birth from a state in which it did not previously exist: that entity absolutely implies non-entity, and that there must be

some power in non-entity from which entity can spring : the sprout does not arise from a sprout, but in the absence or non-existence of a sprout. Goutūmū denies that vacuum is the cause of existence ; and affirms that the cause is to be sought in concurring circumstances, for seed when sown cannot spring to life without rain ; or if a latent principle of life, or an embryo state of existence, be pleaded for, this will subvert the universally acknowledged terms of father, maker, &c. The shūōnyū-vadēē admits the necessity of using the terms maker, &c. but maintains that they are mere words of course, and are often used, when the things spoken of are in a state of non-existence, as when men say, ‘ a son will be born,’ or ‘ such a person had a son.’ Goutūmū now asks, Do you mean by this assertion, that the living principle in the seed, or that the seed itself is absent ? You cannot mean the former, for that which is destroyed can never become the cause of existence : if, where the principle of life is wanting, existence may be produced, why is not a harvest possible from seed ground into flour ? And if you mean by non-existence the absence of the seed, I would answer, that non-existence can produce no variety ; but the works of nature are distinguished by an endless variety ; and therefore your proposition is confuted. From hence it is plain, seeing existence cannot arise from non-existence as a cause, that the first cause must be sought somewhere else.

Goutūmū now engages the védantēēs, some of whom maintain that Brūmhū is the only cause of all things ; others that the universe is a form of Brūmhū (pūrinamū) ;^a

^a This word conveys the idea of change, such as that in which vegetables become manure, which afterwards undergoes a change and becomes vegetable^s and which are again converted into animal substance, &c.

and others that the universe is a deception (vivūrtū)^o proceeding from Brūmhū; thus excluding every assisting and efficient cause, Brūmhū excepted. Goutūmū, in opposition to these ideas, says, that an assisting cause must be acknowledged; for, unless there were such an assisting cause, we should not see so many changes and fluctuations in the affairs of the universe. The védantē says, this must be attributed to the will of God. Goutūmū replies, you then admit a something in addition to God, i. e. his will; and this involves a contradiction of your own opinion, and establishes two causes. If you could admit, for the sake of argument, these two causes, then I would urge, that these changes arise only from religion and irreligion; and to affirm that the degrees of religion and irreligion in the world are appointed by the will of God, would be to attach an unchanging destiny to these things, which cannot be admitted; it must therefore be concluded, that the fruits of human actions are the causes of the changes and fluctuations that take place in the world.

A third person rises up in the dispute, and says, True, this must be admitted; the fruits of actions must be the cause, but why then seek for a first cause, which you call God? Goutūmū replies to this, You have no knowledge of divine subjects, nor even of the names of things: was it ever known, that that which is inanimate could create? We must admit a living cause of all things, for actions always imply an agent, and this agent must be a living being.

An opponent, addressing Goutūmū, says, when you use these expressions, *this is not that*, or, *this is not here*,

^o The shadow of God, or a manifestation of him, which the Hindoos compare to the deceptive appearance of water in an empty vessel.

you divide the universe into existence and non-existence ; but in this you err, for non-existence is the same with existence, otherwise there must be an infinite series of non-existences. Goutūmū urges in reply, that if non-existence were the same as existence, we should be able to perceive in it the same qualities of contact, smell, &c. as in material things, but this is not the case. Further, non-existence is one and the same, but those things in which are comprized what we call existence are infinitely various : therefore, that which admits of only one definition, and that which is so infinitely varied, can never be denominated one and the same.

Another opponent is now brought forward, who maintains, that there is no power beyond animal life ; and that this animal soul, through the strength of works of merit or demerit, confers all the happiness or inflicts all the miseries of men. Goutūmū denies this, and declares, that from the evidence of the senses, and from universal testimony, we perceive that the animal soul is subject to mistake, to incapacity, and to weakness ; that actions are evanescent, and that the fruits of works are also destitute of life ; therefore, to meet the circumstances of this case, a Being is wanted, possessed of constant wisdom, will, &c. separated from the animal soul, to whom the prayers of the whole earth may be addressed ; and this being is spirit—God the creator, the teacher of men by means of the védū, whose existence we ascertain from his works.

Another sect maintains, that the earth in all its forms sprang into existence without a cause and of itself, like the beautiful feathers in the tail of the peacock. Goutūmū says, but when you use the word without a cause [ūnimit-

tū], you admit that there is a word to express a cause [nimit्तū], and therefore the thing itself must exist.

Goutūmū asks those who pronounce every thing inconstant, as being subject to birth and death, whether they believe that space existed before creation? If there was space, then, beside divisions of time, there may be what may be called undivided time. To another, who affirms that every thing is undecayable, and who founds his opinion on the acknowledged principles of Goutūmū, that atoms and space are eternal, Goutūmū replies, that there is no arguing against the senses : we daily see production and destruction in every form. Should you plead that every thing must be eternal, because it is derived from uncreated atoms, you would be quite as correct in saying, that a broken vessel must be eternal, because the original former of all things was God; and by this opinion you imitate those who are hostile to the being of a God, for you overturn the whole order of creation and destruction which he has established. The opponent asks what these terms creation and destruction mean—Is creation more than an appearance, and destruction more than a disappearance? This question is answered in the Shūbdū-Mūnyalokū.

Some actions give rise to immediate consequences, as reading produces immediate knowledge; but the cultivator receives the fruit of his labours at a future period; and in the same manner, the fruits of religious or wicked actions are to be reaped in a future state. Against this sentiment a person rises up and maintains, that as actions do not resemble seed, but vanish as soon as committed, it is not possible that they should produce future misery.

Goutūmū says, from actions arise merit and demerit, and though the actions may not be permanent, the invisible fruits are so. The extinction of evil is called mūkshū, or liberation ; birth is an evil, for with birth all evils are inseparably connected. In the same manner both the shastrū and mankind use this form of speech, *good* actions, and *evil* actions ; for though actions in themselves are neither good nor evil, yet merit and demerit arise out of them, and hence they are thus designated.

Here a person maintains, that liberation, in consequence of daily unavoidable duties which prevent the practice of religious austerities, is unattainable : these are the duties due to a teacher, to a parent, and to the gods : and these occupying the whole of every day, leave no room for abstraction : to leave these duties unperformed, even in order to enter on the life of an ascetic, would be to violate and not to obey the shastrū. By occupation in these duties distraction of mind arises, and from this anxiety of mind flows various actions ; from these a succession of births, and from these births the same round of passion, actions, and births, in an endless succession. How then should a person attain liberation ? Goutūmū replies, that God, in the commands he gives, always consults time, place, capacity, and incapacity ; and duty at one time would not be duty at another : the duties of a youth (of the student) are not to be practised after that period is passed over,

Goutūmū next enquires into the method of acquiring that knowledge of realities by which liberation may be obtained. The pride of separate existence, or selfishness, having entered the body, produces passion, anger, and those evils which give rise to all the errors of life : when

a person sees a female, though the body be made up of raw flesh and bones, yet, being full of pride and selfishness, he is overcome with attachment to this body, as though it were capable of affording the highest happiness, and says, “ Ah ! Ah ! thy eyes roll about like the tail of the khūnjūnū ;^p thy lips resemble the fruit of the vimbū ;^q thy breasts are like the buds of the lotus ; thy face resembles the full moon ; the happiness of time is all concentrated in thee.” Another thus infatuated, says, “ Thy form is shining as the melted gold in the crucible ; thou resemblest the pleasure-house of cupid ; at the sight of thy breasts through envy the elephant-driver pierces the koombhū^r of the elephant ; the moon sinks into its wane through desire to imitate the shadow of thy face. A touch from thee would surely give life to a dead image ; and at thy approach a living admirer would be changed by joy into a lifeless stone. Obtaining thee, I can face all the horrors of war ; and were I pierced by showers of arrows, one glance of thee would heal all my wounds.”

The person possessed of a mind averted from the world, seeing such a female, says, Is this the form with which men are bewitched ? This is a basket covered with skin ; it contains flesh, blood, and fæces. The stupid creature who is captivated by this—is there feeding on carrion, a greater cannibal than he ? These persons call a thing made up of saliva and bones, and covered with skin, a face, and drink its charms, as a drunkard drinks the intoxicating liquor from his cup. They pursue, as most excellent, the way which has been pronounced beyond measure pernicious by all the wise. I cannot conceive how this (a female) can be that bewitching object to these blind

^p The wagtail.^q *Momordica monadelpha*.^r The frontal

globes of the elephant which swell in the rutting season.

infatuated creatures ; but I suppose Vidhata (Providence) has made nothing offensive to them. Why should I be pleased or displeased with this body, composed of flesh, bones and faeces ? It is my duty to seek him who is the Lord of this body, and to disregard every thing which gives rise either to pleasure or to pain.

The digūmbūrū sect maintains, in opposition to Goutūmū's opinion that the animal soul is exceedingly rarified and confined to one place, that it is of equal dimensions with the body. Another sect believes, that the body is made up of different members, but that there is no such thing as the animal soul. These sects thus object to Goutūmū, You consider the animal soul as residing in one place, but then how would it be possible for sensation to be realized where the animal soul was not present ? and if there be no parts nor members in it, how can it become united to other things ? Goutūmū complains of the impossibility of carrying on discussion with persons so stupid. Every union in this world is of one or other of these kinds, as the supporter and supported, or as one thing holding some connection with another. Fluids naturally mix with other things, but quicksilver does not possess this property ; and thus the animal soul is united to the body as quicksilver to other bodies, that is, without being blended with them ; or, as the ether, it pervades the whole.

Goutūmū next lays down a method for the increase of divine wisdom, which is by weakening our attachment to visible objects, and by repeatedly fixing our meditations on God. A disciple urges, that these objects draw away the senses by a wonderful power which they have over them, and that therefore, though he approves of this

advice, Goutūmū might as well tell him to mount the air as to withdraw his affections from the world, and fix them on God. Goutūmū acknowledges that the work is difficult, rendered so by habit and strong desire ; but recommends that a person should restrain his senses and watch against occasions of gratification, and thus by degrees learn the method of fixing his mind on God. The Gēcēta and other works teach us, that liberation is not attained till after many transmigrations spent in learning abstraction.

Here an opponent asks, what proof there is that the merit of a person's efforts to attain abstraction descends from birth to birth till he becomes perfect. What proof is there, he asks, of any birth preceding the present one ? We know only the present time.—Goutūmū says, God has appointed the bounds of human duty, and has declared that some actions will be followed by sorrow and others by joy ; yet, in the practice of what he forbids, men are seen to defy even infinite power ! This could not have been, had not an amazing accumulation of crimes and their consequences, increasing through every preceding birth, been brought to operate upon such persons in the present birth, so as to urge them on to such daring and consummate folly.

Divine wisdom is to be perfected by the practice of the eight kinds of yogū, the particulars of which are to be found in the Patūnjūlū and other shastrūs. The only difference between the Nyayū system and the Patūnjūlū is, that the disciples of the former maintain that body and spirit are distinct ; Patūnjūlū's opinion is, that spirit is not to be associated with qualities, and this of course excludes the agency of spirit over visible objects.

Further, God is said to be, says Goutūmū, the Almighty, by which we are to understand, that he is the collected sum of all energy, and not that he is indebted to foreign sources for his energy.

SECT. XXV.—*The Voishéshikū Philosophy.*

To Kūnadū, one of the sages, are attributed the Voishéshikū sōōtrūs, which amount to about five hundred and fifty sentences, or aphorisms. These aphorisms relate to seven subjects (pūdart'hūs) under the following distinct heads, viz. 1. *things*; 2. *qualities*; 3. *actions*; 4. *genus*; 5. *species*; 6. *the inseparable connection of constituent parts*, and 7. *non-entity*. After a long discussion of the different subjects connected with this arrangement, Kūnadū discourses on religion, riches, happiness, and final liberation.

A brief explanation (Vrittee) of these sōōtrūs has been written, as well as a full and a smaller comment, the former entitled Bhashyū, and the latter the Voishéshikū Sōōtropūskarū.* A comment on the Bhashyū was written by Vachūspūtee-Mishrū; but the only work now read in Bengal which has any relation to the Voishéshikū philosophy is that of Vishwū-Nat'hū-Siddhantū, which merely treats of the logical terms of this system and of that of the Nyayū school: in the Nyayū colleges of Bengal the students read that part of Vishwū-Nat'hū's work which relates to the Voishéshikū system, and then study the Nyayū; but the work of the sage is not now studied by any pūndit in Bengal. A few of the most learned bramhūns

* This work is in the library belonging to the Society of Missionaries at Serampore.

of Calcutta, some years ago, attended the lectures of Bodhanündü-Ghünéndrū-Swamēē, a very learned bramhūn, born in Dravirū,¹ and obtained from him a few general ideas on the doctrines of the Voishéshikū-school.—For some account of Kūnadū, the founder of this sect, the reader is referred to the 11th page of this volume.

SECT. XXVI.—*The substance of the Voishéshikū system of Philosophy, as taught by Kūnadū, extracted from the Voishéshikū-Sōotropūskarū.*

On a certain occasion, some of the disciples of Kūnadū waited on the sage, and enquired of him how they might obtain a knowledge of spirit. The sage resolved that he would first, in reply, give them some instructions on religion, and then on those subjects or things connected with the practice of religion.

Kūnadū defines religion thus: those ceremonies by the practice of which Brūmhū-Gnanū, or the knowledge of the divine nature, is obtained, and that by which all evil is for ever removed, we call religion.

Without a firm belief, the duties of religion can never be practised; and this belief must have something better than human testimony to rest upon; and therefore, for the establishment of religion in the earth, God has given the holy writings, and as these have a divine origin, the faith of men may properly rest on their testimony: for the deity himself has no need of these writings; they were de-

This person informed a friend, that he remembered the hoisting of the British flag at Fort St. George. The last time he visited Calcutta, Bodhanündü had travelled as a pilgrim from Raméshwūrū to Benares and back again thirteen times, and was then, as he said, going to die at Benares.

signed for man, and it therefore becomes him to receive so important a gift.

But in order to the practice of this religion, instruments are wanting, and this leads to the discussion of *things*, &c. under which head are comprized precisely^a nine divisions, viz. earth, water, light, air, space, time, points of the compass, spirit, and mind.

The sage next brings forward *qualities*, as being inherent in things and made known by them, and these he makes to amount to twenty-four.^x

Actions arise out of things and qualities, and by the union of things and qualities actions become known, and therefore, after explaining things and qualities, the sage discourses on actions. By the knowledge of the excellent fruits of actions connected with sacrifices, ablutions, gifts, &c. as performed with a fixed and ardent mind, men are drawn to practise the duties of religion: and by a knowledge of the future evil consequences of actions, such as visiting forbidden places, committing injuries, eating forbidden food, &c. men are deterred from those actions.

To things, qualities, and actions, belong existence, and instability; things, &c. are also inherent in things, are the material cause and effect, and partake both of genus and species; things produce things, and qualities qualities, but actions produce not actions. Things in their origin destroy neither the material cause nor the effect; but in the production of qualities, both the immediate cause and the effect are destroyed; in the production of effects

Some place darkness under the head of *dravyū*, but Kūnadū places it among non-entities, as the absence of light. * See page 228.

actions terminate; things are possessed of qualities, action, and constituent parts. Qualities are inherent in things; they do not possess qualities. Action is confined to one thing; it contains neither qualities nor effects; action in its operations is not dependent on effects. One cause gives rise to many effects, viz. to union, to separation after having been united, to speed, &c. To produce one effect the union of several parts are sometimes necessary, as, to throw a substance upwards, the union of the hand with the substance, heaviness in the substance, and effort in the thrower. No effect can exist without a cause; this is a settled axiom. Should this be opposed, we may as well add, that where effects are not visible, there is no cause. The understanding, when under the influence of common and distinct ideas, distinguishes between that which is common, and that which is particular. In things, qualities, and actions, that which is common is found to a great extent, and that which is particular is more scarce. If it be asked, whether the term, common, here used, be something distinct from things; it is answered, that this term is originally and necessarily connected with things, and is not therefore separate from them. It is customary to apply the terms existence and non-existence to things, qualities, and actions, but this indiscriminate application of these terms has thus arisen—existence which belongs to a species implies non-existence.

[In the same manner, the author goes on to define the nature of things, and to explain terms in a metaphysical manner; but as this can be little interesting, the reader is referred for similar information to an extract from the work of Vishwū-Nat'hū-Siddhantū, in the 228th and a few following pages of this volume.]

The existence of God is inferred from the existence of names and things. Our knowledge of the existence of space arises from the perception of ingress and egress, and the particular properties of sound. God hath given men a knowledge of the points or quarters, in order to teach them the nature of space and distance.⁷ To time belong first, second, indivisibility, duration, and swiftness. It embraces the past, the present, and the future. Time, speaking generally, has been given to regulate the affairs of the world, and upon time all things depend. Respecting sound, various opinions have been entertained: some have called sound a substance or thing, others affirm, that it is to be classed with qualities, but must be considered as subject to destruction; others assign it a place among qualities, but pronounce it to be indestructible; and others affirm, that sound is possessed of inherent signs. Kūnadū, in solving all these doubts, has followed Goutūmū in a great measure, and to him we must refer.

[The author next describes the particular properties of the primary elements: for a similar description of which see the pages above referred to.]

Kūnadū admits the evidence of the senses, as well as that derived from inference and from sound, but includes all evidence from comparison and from the necessity of a case in that from inference. Doubt, says the sage, arises when we have an imperfect view of that which we once saw perfectly, and when similarity opposes decision of mind: thus, when horns are seen at a distance, it is not certain whether they be those of a cow or a buffalo. Doubts also arise, when, after examining a subject, a person hesitates respecting the certainty of the conclusions

⁷ See page 229.

he has drawn; and other doubts refer to the failure of a calculation or prediction. On the subject, whether sound be uncreated or not, the opinions of Goutūmū and Kūnadū are the same.² Kūnadū denies that sound can be a substance, since all substances are found in a mixed state, but sound unites with nothing but vacuum.

Our common ideas are derived from the union of the animal soul with the mind and the senses. There is an evident union between the senses and the objects they lay hold of; this is an acknowledged fact; but this fact involves the necessity of acknowledging another, that there must be a spirit to carry on this union between the senses and their objects. To this an opponent refuses his assent, declaring, that the senses are their own agents, the ear hears, the eye sees, &c. Kūnadū denies that the senses have the power of knowledge; and the opponent admits, that the senses have not this power in themselves, but that the body in itself is possessed of life, and directs the members. Kūnadū denies that the body possesses a living principle, since atoms, which originate all bodies, are not living particles. But should any person still resolve to maintain that bodies possess a living principle, I would ask, says the sage, why then have not dead bodies this living principle? And I would ask another question respecting the senses, Why is there the remembrance of objects formerly seen after the power of vision has been destroyed?

It is objected by others, that mind or reason is the living principle; but Kūnadū says, How is it then that persons frequently say, 'Such a subject is not in my mind,' that is, I have forgotten it. That must be the

² See page 251.

agent or living principle in man which is the source of religion and irreligion, and which says, ‘ I am happy—I am miserable.’ I [personal identity] cannot be identified either with spirit or body separately; there must be a second person; spirit separate from body does not use I, nor does [a dead] body separate from spirit; but in the use of I, both are necessary.

Another proof of the existence of spirit in man arises from the unassisted inhalement and expulsion of vital air. Should a person object, that this arises from effort in the body, it is asked, where is this effort to be seen when these operations take place in a time of profound sleep? If any effort be allowed, it must be confined to the place in the body from which the vital air proceeds. A further proof of the existence of spirit in man is found in the opening and closing of the eye-lids without effort, which motion ceases at death. And another proof arises from the increase of the body, the healing of a wound or a broken bone in the body, from the progress of the mind towards a desired object, from joy and sorrow, from envy, and from effort. An opponent observes, that the evidence of the senses is always preferred to that from inference and from comparison, but that here the evidence of the senses is altogether in favour of the proposition that these effects arise from the body itself and not from an inhabiting spirit. To this Kūnadū replies, that these effects cannot be attributed to body, otherwise the actions of a person when a child and when an old man cannot be those of the same person, for, if we speak of the body merely, it is not the same body. Further, we perceive that when a person unites himself to the good, or to those who obey the śhas-trū, he becomes like them in goodness; and if he becomes united to the wicked, or to those who disregard the śhas-

trū, his character takes the form of theirs; but these changes must belong to spirit, for in these unions the body remains the same.

Some persons affirm that nature alone has given existence to things. This Kūnadū denies, and offers this proof of a separate cause, that every thing around us manifestly owes its existence to a cause separate from itself. The names given to things prove the same fact, as father and son, &c. If therefore it were to be conceded, that nature can give rise to existences, still names are not to be attributed to nature. You must also acknowledge, adds the sage, that there must be a separate power which gives the pleasures derived from sight, taste, smell, &c. If you contend that this power resides in the senses, it cannot be allowed, for nothing but a living being is capable of pleasing and painful sensations; these cannot exist in the senses themselves. Should you, in answer to this affirm, that the senses are themselves possessed of a living principle, since we say, the eye sees, the ear hears, &c., I would ask, Why then does not the eye always see, &c., and who is the speaker who says, I remember to have seen, heard, or tasted such a thing? Further, with some one of the senses you performed an action of merit or demerit, and that sense was afterwards destroyed: in the absence of that sense, who shall partake of the fruits of that action?

The objector next urges, that the body is a collection of atoms which contain a living principle, and that this living principle is not something separate from the body, but inherent in atoms, and therefore diffused through the whole body. To this Kūnadū says, By this argument you deny the existence of inanimate matter, for if atoms be

animate, and this be an atom-formed world, then all matter must be life: for this is a settled maxim, that the nature of the cause is always seen in the effect: why then do we not see matter possessed of life? The objector says, the animating principle is there, but it remains in a concealed and latent state. Kūnadū says, This proposition can never be established, since all mankind allow this distinction, that motion is an essential property of that which is animated; but in senseless matter motion is not found. The opponent refuses to admit the testimony of the multitude, that is, of all mankind, who, he says, are not capable of comprehending subtle essences. Kūnadū says, if you refuse assent to universal opinion, the common proverb must be false, "that a hare has no horns," for it may have horns in a latent or concealed state.

Kūnadū next attempts to prove, from the existence of anxiety arising from desire and aversion, the existence of a spirit separate from body, or matter, since these emotions are excited by a perception of the good or evil arising from certain things, so that good is sought, and evil is avoided. But this perception of the benefits arising from certain actions, and the evils arising from others, and also this anxiety, arising from this perception, to embrace that which produces good, and to avoid that which produces evil, are attributes of spirit; and as we find these perceptions and this anxiety existing in ourselves, we infer, that they must exist in others, since they possess with us a common nature, and from thence we ascend up to a first cause, distinct from matter.

When an animal soul, through having the consequences of good and evil actions attached to it, is about to assume

human birth, it is united to a single atom, and to this others are added till a regular body is formed. In cases where merit preponderates, an excellent body is formed, and where demerit abounds, an inferior body.

Atoms are globular, and they exist in a most subtile state. Their union, retaining their independence, is very wonderful. Their extension, as the consequence of union, is to be attributed to the effects of merit and demerit. Their bulk arises from accessions of atoms. One atom is invisible, and so are two, but when a third is added, the substance formed resembles a mote in the sun. In this congregated and dependent state, atoms are not eternal.

Atoms are uncreated, and are of four kinds, from which arise earth, water, light, and air. These remain distinct^a till substances become visible. When the animal soul is to be united to a body, the atom to which it is to be united begins to be agitated,^b till at length it becomes unfixed and separated from its former union, and then unites itself to the soul.

Objects too minute to be visible are placed under the class of atoms, and every thing diffused is called mūhūṭ. Atoms and thought belong to the former, and the division of the points, time, space, and spirit are all denominated great u-ūhūṭ. He who is possessed of the qualities belonging to great mūhūṭ, enjoys an affectionate relation to all things.

^a In consequence of this opinion, that the different kinds of atoms remain distinct (vishéshū), this sect is called Voishéshikū.

^b The agitation in this case is attributed to what is called the divine vishé-sliṭ shūktee, or the separate (distinct from the common) energy of God.

Some persons plead for the existence of innumerable minds in one individual. Others endeavour to establish the doctrine of five minds to agree with the senses. Kūnadū contends for one reasoning faculty in each individual; the multitude of forms assumed by this one mind, says the sage, arises from its union to visible objects: fire is one, but it assumes various colours from its connection with the varied properties of the combustible which it consumes. It is further to be considered, that as visible objects are not formed at once, so it is with mind, it embraces objects by degrees. Mind, he adds, is an exceedingly subtile thing, and its flight is indescribably rapid. In the production of thought, the senses are the inferior helpers, but mind is the chief helper to spirit in the acquisition of knowledge. Mind is a single power, but is possessed of five faculties corresponding with the senses, by which its capacities are multiplied; but the opinion, that each sense has a distinct power, called mind, is a mistake. If it be said, that by its union to the senses the mind acquires as many kinds of knowledge at once, this is also mistake; for when a person partakes of that which is sweet, he has not at the same time the taste of that which is bitter. When the mind retires to the tubular vessel called *médhya*, sleep ensues. When it retires into a particular part of this vessel, called *pooreetūtee*, profound sleep follows.

In discussing the various opinions of the sages respecting the body, viz. whether all the five elements, or four, or three, or two, or one, only be employed in its construction, Kūnadū contends first against those who plead that the five elements are all found in the body, and who support this opinion by urging observation and the necessities of the body, and maintains, that if the body con-

sisted of five elements, this would be seen, as it would display the visible appearance of those elements, or rather be the very elements themselves. In a similar manner he objects to the three other opinions, and at length gives his own, that the body is composed of one element, earth, and that water, air, light, and vacuum are mere adjuncts. To confirm this idea, he adds, that scent is evidently the prevailing and only abiding quality in bodies: the other properties, form, taste, sound and touch, are subject to decay, but scent never leaves either a living or a dead body.

Bodies are formed in the womb, in eggs, from seeds, and are raised by fermentation. Trees are bodies in which the consequences of merit and demerit are received. If so, some one asks, why do they not unite and copulate as other bodies? Kūnadū accounts for this by supposing that desire in trees is less vigorous.

Desire is excited by the hope of pleasure, and aversion by the fear of misfortune. Desire and aversion are caused by the impressions or habits which arise from indulgence, till the person is transformed into the object of his desire or aversion: thus a man who is absent from the object of his affections sees in imagination, and with the senses too, only this object, and, in the same manner, a person once bitten by a serpent sees nothing but serpents. Desire and aversion are also to be ascribed to the influence of the actions of a former birth upon the present birth, for a child knows nothing of unchaste desires; he does not learn them of others; still, at a certain age, they rise in his mind: from whence can they come, but from the baneful influence of the actions of former births? These

° The Hindoos believe, that the dispositions of a person in a new trans-

passions are also to be referred to species : men are attached to rice, deer to grass, and the young elephant to thistles; the dog has an aversion to the shakall, the parrot to the snake, the buffalo to the horse, and the crow to the owl.

Kūnadū now decides a number of points respecting religious duties : All actions derive their necessity from our ideas respecting the present or a future state. In the pursuit of secular concerns a person is not to expect the benefits peculiar to a future state, nor in duties connected with the invisible world are visible fruits to be sought : invisible benefits refer to the pleasures of heaven, or to absorption. The following duties procure invisible benefits : bathing in holy places ; fasting on holy days ; abstinence from sexual intercourse ; the study of the védū in the house of a divine teacher ; after having given birth to a son and passed the age of fifty years, becoming a hermit, and practising the duties of such a character in a forest ; the offering of appointed sacrifices ; gifts of cows, gifts to the starving, &c. ; the purification of all things before use by prayers and ablutions ; observation of the right posture, and of holy times, as lunar days, &c. in the performance of religious duties ; repetition of prayers or incantations ; observation of the duties attached to the different seasons of the year, to the four different states, the four casts, &c. &c. The merit arising from the performance of these duties belongs to the

migration are not necessarily the exact counterparts of those possessed in a preceding birth, but are regulated by the preceding actions : they further profess that millions upon millions of actions unexpiated or unenjoyed are laid up for and against every individual, and that the fruits of only a few actions are enjoyed or endured in one birth : so that every person not an ascetic lies under almost infinite arrears, and his transmigrations appear interminable.

animal spirit. In the performance of duty, the primary cause is the soul in contact with mind; the exciting causes are, the fruits promised in heaven, and a strong religious faith.

Actions are religious or irreligious according to the motive which inspires the individual. When this is pure, or when a rigid faith is exercised, when the mind is fixed and calm, when the zeal to adhere strictly to duty as enjoined in the shastrū is warm, when the rules of the shastrū regulating the duty are observed, it is religion. Religion becomes irreligion, when the person practising its duties constantly indulges worldly desires, excessive attachment, irregularity, unbelief, pride, desire of praise, evil qualities, &c. &c.

As long as religion and irreligion [rather merit and demerit] exist, birth is a certain consequence. At the termination of the endurance or enjoyment of the assigned quantity of joy or sorrow attached to any particular birth, the body dies. Religion and irreligion, at birth, taking the form of the senses, the body and the understanding become united to them, and the dissolution of this union is death. The world therefore is nothing but inevitable life and death: the dissolution of this union is identified with liberation.

In reply to some who maintain, that all visible objects are shadowy, unsubstantial, and worthless, Kūnadū maintains, that material objects are not to be despised and rejected, since the most important future effects, as merit and demerit, arise out of them: we must therefore, in this respect, consider them as equal to realities [sūt].

In answer to those who maintain that the world is eternal, and that birth and death are not realities, since death is only disappearance for a moment, Kūnadū says, you call existences eternal, on account of a prior state; but this implies that actions, form, and qualities are eternal likewise; yet this cannot be admitted, for who speaks of actions, form, and qualities as being eternal? Your opinion also destroys the possibility of prior non-entity and succeeding destruction, and yet this non-entity and destruction are allowed by all.

There are four kinds of non-existence, the first belongs to the distinctions of things; the second to the natural absence of things, as a rabbit is destitute of horns; the third to the destruction of any thing; the fourth is thus illustrated, an unborn child is said not to be, but as soon as born the non-entity is destroyed. By the consent of all nations, and all shastrūs, the doctrine of a non-entity separate from entity is established. Should any one be so stupid as to refuse his assent to this, then let him affirm that entity and non-entity are the same thing; or let him say, that when God created the universe, there was something which he did not create.

To yogēēs belong two degrees of knowledge: in one instance the yogēē is compelled to reflect within himself or to consult with spirit, before he can reveal the hidden things respecting which he is interrogated, while the perfect yogēē can at once reveal all things.

Liberation is to be obtained by listening to the descriptions of spirit contained in the shastrū, by meditation, by the acquisition of the knowledge of yogū, by perfecting fixedness of mind, by correct posture during yogū, by

restraining the breath, by retaining in subjection the powers of the body and mind, and by the vision of spirit in the animal soul. By these attainments, former merit and demerit are destroyed, and those actions, inseparable from a corporeal state, from which merit and demerit would in other cases arise, cease to possess either merit or demerit; the desires of the mind after sensible objects are extinguished, and hence future birth is wholly prevented, and all sorrow annihilated: this is liberation.

SECT. XXVII.—*Of the Mēemangsa^d Dūrshūnū.*

Of the three divisions of the védū, the first relates to ceremonies: this portion Joiminee has attempted to explain in his sōōtrūs, and in the Pōōrvū-Mēemangsa, sometimes called Mēemangsa, which terms, in this case, import, that the writer has rendered the meaning of the védū certain. This work contains twelve chapters, each subdivided into four sections. The name of the first commentator on these sōōtrūs was Shavūrū, whose work was afterwards explained by Ranūkū; these works have met with commentators in Bhūttū and Vachūspūtee-Mishrū; since which period a number of works have been written on the doctrines of this school, principally, however, in the form of comments on the originals. The Dhūrmū-Dēēpika, the Ūdhikūrūnū-Mala, and the Shastrū-Dēēpika, three abridgments, as well as a comment on the Shastrū-Dēēpika, are read by a few Bramhūns in Bengal. Many dūndēes at Benares, and a still greater number of learned men in the Deccan, study the works of this philosophy: A few years ago, Bodhanūndū-Ghūnéndrū-Swamēē, a dūndēē, visited Bengal, and gave lectures on

^d From manū, to decide.

this philosophy at Calcutta.* A pupil of his, Shobha-Shastrēē, at present one of the pūndits in the Sūdūr Déwanēē court at Calcutta, is perhaps the best acquainted of any person now in Bengal with the works which have been written on the doctrines of this school: it is said that he has made an abridgment from the sōōtrūs of Joiminee, and, as is not uncommon among the Hindoo writers, is preparing an explanation of his own work before it is published.

SECT. XXVIII.—*Treatises still extant belonging to this School of Philosophy.*

The sōōtrūs of Joiminee.—The Bhashyū, by Shavūrū.—A comment on ditto, by Ranūkū.—Comments on these works by Bhūttū and Vachūspūtee-Mishrū.—The Sūtē-kū-Shastrū-Dēēpika, by Somū-Nat'hū.—The Ūdhikūrūnū-Koumoodēē, by Oodchyū.—Another work under the same name, by Dévū-Nat'hū.—The Bhūttū-Dēēpika.—The Nyayū-Rūtnū-Mala.—A comment on ditto, entitled, Nyayū-Rūtnakūrū.—The Joiminee-Nyayū-Mala.—The Mēēmangsa-Nyayū-Vivékū.—The Ūdhikūrūnū-Pūribhasha.—The Mēēmangsa-Vartikū.—The Vidhee-Rūsayūnū.—The Oopūdēshū-Sōōtrū, by Joiminee.—The Shastrū-Dēēpika-Vyakhya, by Chūmpūkū-Nat'hū.—Another work under the same name, by Somū-Nat'hū.—The Kūrmū-Prūdēēpū-Bhashyū.—The Mēēmangsa-Bhashyū.—The Mēēmangsa-Nyayū-Prūkaśhū.—The Mēēmangsa-Sōōtrū-Dhīdhēētee.—The Dhūrmū-Dēēpika, by Krishnū-Yūjwūnū.—The Mēēmangsa-Sarū.—The Mēēmangsa-Sūngrūhū, by Krishnū-Nat'hū.

* See page 270.

SECT. XXIX.—*An abridgment of the Doctrines of the Mēemangsa School, translated from the Dhūrmū-Dēē-pika, the Mēemangsa-Sarū, and the Mēemangsa-Sūn-grūhū.*

Sound is uncreated; it is of two kinds, that which is produced by an impression on the air, or simple sound not requiring an agent, as, the name of God: simple sounds may also become known by impressions on the air. This may be thus illustrated, the state of the sea in a perfect calm represents simple uncreated sound, but the sea in a state of agitation represents sound as made known by an agent.

Symbols of sound, or letters, are uncreated, as is also the meaning of sounds. For instance, when a person has once pronounced ऋ kū, however long he may continue to utter kū, kū, it is the same sound, sometimes present and sometimes absent; but sound is never new: manifestation alone is new by an impression made upon the air. Therefore sound is God (Brūmhū), and the world is nothing but name.

The védū has no human origin, but contains in itself evidence of a divine origin, and comes forth as the command of a monarch. It is incumbent on men to receive as divine those works [of the sages] which are found to agree with the védū, to contain clear definitions of duty, and which are free from contradictions.

What is religion? That which secures happiness. If it be asked, why we should regard religion, it is answered, that it flows from the divine commands which have no human origin. The commands and interdictions by which

men are excited to duty and deterred from evil, are called vidhee, a law.

Should any one say, then I have nothing to do with other kinds of instruction, since this alone is pronounced to be divine. To this it is replied, that forms of praise, motives to duty, and religious practice, are auxiliaries to the divine law, and have therefore a relative sanctity and obligation.

There are five modes of ascertaining the commands of God : first, the subject to be discussed is brought forward ; secondly, questions respecting it are to be stated ; thirdly, objections are to be started ; fourthly, replies to and refutation of these objections ; and fifthly, the decision of the question. He who acts in religion according to the decision thus made, does well ; and so does he who rejects what will not bear this examination ; but he who follows rules which have been hereby condemned, labours in vain.

Those actions from which future happiness will arise, are called religious or good, because productive of happiness ; and those which give birth to future misery are called evil on account of their evil fruits^f. The divine commands are to be observed according to time, to personal qualifications, &c., but the divine interdictions are to be obeyed at all times. This obedience refers to a series of conduct directed by these commands, whether positive commands or prohibitions.

^f Here, among many others instances [see page 264], the fatal incorrectness of the Hindoo theology is apparent : Joiminee maintains, that actions of themselves have in them neither good nor evil ; that their nature can only be inferred from the declarations of the védā respecting them, or from future consequences. In other words, murder is not an evil unless punishment falls upon the offender. The Hindoos appear to have no idea of *moral evil*.

There are three incentives to duty : 1. The promises which relate to personal benefits ; 2. to visible benefits ; and 3. to those which draw the mind to an assured persuasion of the certainty of possessing future benefits : the last incentive relates to the natural perfections of God, to the benefits following the performance of ceremonies, to future rewards, to the nature of these rewards, to the miseries of neglecting duty, to the rewards obtained by the pious in former ages, to the praise of holy sages, &c.

Of all the works on the civil and canon law, that of Mūnoo is to be held in the greatest reverence, for Mūnoo composed his work after a personal study of the védū ; other sages have composed theirs from mere comments.

He who wishes to practise the duties of religion, must, with a pious mind, study the sacred writings, not perverting their meaning according to his own wishes or opinions : nor confounding one part with another ; nor suffering himself to fall into an endless perplexity of ideas ; nor mistaking the rules of the shastrū ; nor refusing the most entire subjection to these rules ; nor indulging doubts, where different duties are mentioned, a regard to which leads to the same benefits ; nor embracing a meaning unworthy of the shastrū ; nor neglecting to enquire into the nature of duties, as whether they can be performed with ease or with difficulty.

From the evidence of things which God has afforded, especially the evidence of the senses, mistake cannot arise either respecting secular or religious affairs : by this evidence all secular and religious actions are perfected. If it were otherwise, then the whole economy of things respecting both worlds would be destroyed. Where there

may exist error in this evidence, it will diminish, but it cannot destroy the nature of things. If there be an imperfection in seed, the production may be imperfect, but its nature will not be changed. If it be then asked respecting the seat of error and inattention, we affirm, that they are found in the reasoning faculty, and not in the senses; and that they arise from the confused union of present ideas (ūnoobhūvū) with recollection.

Some affirm, that ideas are received into the understanding separately, and never two at the same instant. This is incorrect, for it must be admitted, that while one idea is retained, there is an opening left in the understanding for the admission of another; this is particularly evident in arithmetical calculations, as, one added to one makes two.

The shastrū teaches, that each individual should attend to duty according to that degree of virtue which he possesses: he who has acquired the qualifications requisite to the perfect accomplishment of all that which is enjoined in the sacred books, is bound to act accordingly, and he who possesses only one virtue, is under obligation to obedience so far as he is hereby qualified. The rewards of the perfect will be great, while the recompense of those less perfect will be diminished.

The védū has in some parts forbidden all injury to sentient creatures, and in others has prescribed the offering of bloody sacrifices. Joiminee explains this apparent contradiction, by observing, that some commands are general, and others particular; that the former must give way to the latter, as a second knot always loosens in a degree the first: so, when it is said Sūrūswūtēc is alto-

gether white, it is to be understood not literally, but generally, for the hair and eye-brows of this goddess are not white. Therefore in cases where general commands are given, they must be observed with those limitations which are found in the shastrū.

The promises of reward contained in the shastrū upon a minute attention to the different parts of duty, have been given to draw men to the performance of their duty in a proper manner, rather than with the intention of fulfilment; but where they produce a right effect, and tend to perfect the performance of the whole duty, they are of the highest importance, since they secure the real reward which the shastrū has promised after the merit is acquired which follows the completion of certain duties. Still, however, he who has begun a ceremony, but in consequence of impediments is unable to finish it, shall not be unrewarded.

The benefits arising from those rules of the shastrū which relate merely to the duties of social and civil life, the division of property, the punishment of crime, &c. are confined to the present state. The rules which relate to religion, and are connected with promised benefits, are to be referred to a future state; as well as others, the benefits of which are to be enjoyed both in the present and in the future state.

Some commands are to be gathered from interdictions. From one law, according to the dispositions and actions of those who are subject to it, a great variety of consequences arise. Works give birth to invisible consequences, propitious or unpropitious according to their nature; and, beside works there is no other sovereign or

judge. These consequences, ever accompanying the individual as the shadow the body, appear in the next birth, according to the time in which the actions were performed in the preceding birth. Works rule, and men by them are led or driven as the ox with the hook in its nose.

The doctrine, that at a certain period the whole universe will be destroyed at once (*mūha-prūḷyū*), is incorrect. The world had no beginning, and will have no end : as long as there are works, there must be birth, as well as a world like the present, to form a theatre on which they may be performed, and their consequences either enjoyed or endured.

The progress of all actions, whether they originate in the commands of the *shastrū* or in the customs of a country, is as follows : first, the act is considered and resolved upon in the mind ; then it is pursued by means of words, and lastly it is accomplished by going through the different parts which are essential to the action. Hence it follows, that religion and irreligion refer to thoughts, words, and actions. Some actions however are purely those of the mind, or of the voice, or of the body. The virtue or the vice of all actions depends on the state of the heart.

The opinion of a sage of the school of Joiminee is here given : God is simple sound ; to assist the pious, in the forms of meditation (incantations), he is represented as light ; but the power of liberation lies in the sound God—God. When the repeater is perfect, the incantation, or name repeated, appears to the repeater in the form of simple light or glory.

The objects of worship which are within the cognizance of the senses, are to be received, for without faith religious actions are destitute of fruit : therefore let no one treat an incantation as a mere form of alphabetic signs ; nor an image as composed of the inanimate material, lest he should be guilty of a serious crime.

There are four different characters in the world : he who perfectly observes the commands ; he who practises the commands, but follows evil ; he who does neither good nor evil, and he who does nothing but evil. If it be asked respecting the third character, it is observed, that he also is an offender, for he neglects that which he ought to observe.